

THE LAMBES SPOUSE

Or

The Heauenly Bride.

A theologall discourse, wherein the contract betwixt Christ and the Church; the preparation against the marriage; and the solemnization it selfe, and the exclusion of hypocrites and temporizers, is plainly and profitably, with the particular vses, set forth.

Whereunto is annexed an exact preparation to the Lords Supper.

Drax-e

By T. D. Minister of the word of God.

Imprinted at London by G. Eld, dwelling in Cheyne
lane, at the signe of the Princess-Bride, 1658.



To the Worshipsfull
company of Drapers in
Couentry, his very good be-
nefactors, peace and
prosperitie.



If wee duly and
diligently as we
ought (men,
brethren & fa-
thers,) consi-
der & obserue,
Gods vnspeake-
able mercy & goodnessse towards
our English nation ; not onely in
the fruition and continuance of
such vncomparable peace and
prosperitie abouie other countries
and kingdomes, and in the exqui-
site and excellent knowledge of
liberall Artes and the learned lan-
guages : but also (and that most

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eminently) in the pure and publike preaching of Christ his blessed Gospell, in so many places and parishes. Wee cannot but iudge and acknowledge our selues to be highly beloued , and admirably blessed of Almighty God . But contrariwise , if wee marke and take notice of the merueilous abuses of our peace and prosperitie, the exceeding contempt of Artes and good learning , and (that , which most aggrauateth our iudgement) the generall neglect of piety, and the horrible hypocrisie of many in the profession of sincere religion , and withall call to remembrance the sundrie and fearefull (if not ominous,) warnings and judgements that God hath inflicted vpon vs in these few last yeares , wee then haue iust cause to feare, that God hath

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hath reserved vs to some more dangerous plagues , and that hee will by degrees strip and deprive vs of all his mercies. Wherefore least wee should take ouer-much offence at the prophanesse and hypocrisie of the multitude, and hereby faile and shrinke in our holy courses and exercises of godlinesse, or else should deceiue our owne soules, because wee retaine an outward forme and profession of holinesse , and because our outward tranquillitie & happiness yet continueth: two points and conclusions must heedfully be considered of vs. First, that the number of sincere Christians and vndissembling Gospellers, is very rare : they are in comparison of them that perish, but a *remnant*, a *gleaning* after the haruest or vintage, a small flock, one of a Tribe,

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and two of a Citie . The truth of
this assertion most euidently ap-
peareth in the time of any gene-
rall Apostacie and p̄secution,
1.Reg.19.14.A poc.12.ver.5.and
6.and chapt.13.ver.7.and 8.and
shall be made manifest to all the
world, at Christ his second com-
ming, when he shal scarcely finde
sauing faith vpon the earth. *Luke.*
18.ver.7.8. Therfore we may not
define and measure the truth of
religion by the esteeme and prac-
tise of the erring multitude , but
wee must make Gods word the
onely rule and touchstone of our
faith and life . Secondly , for the
auoiding and preuenting of hy-
pocrisie, which maketh vs odious
both to God and men , wee must
not so much (in a curious humor)
desire to know strange mysteries,
as to know that which most con-
cerneth

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cerneth vs , and to make a good
vse and apply of our knowledge.
Againe, wee must in all our acti-
ons and profession of religion,
propound to our selues no sini-
ster ends . As for example , wee
must not intend gaine but god-
linesse , not credit amongst men
(onely) but the glorie of God ;
not policie , but piety , and not
the aduancing of our outward
state , but the amendment of our
liues , and the saluation of our
soules ; and hereby we shall nota-
bly and vnfallibly distinguishe our
selues from all hypocrites what-
soeuer . Lastly, we must with the
woman in the *Apocalips* , cloath
our selues with the sunne of righ-
teousnesse , and tread the Moone ,
that is , all changeable and transi-
torie things vnder our feete , and
wee must with the wise Virgins ,

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whiles it is the time of grace, and
the day of saluation, prouide our
selues of the oyle of true faith,
get the garment of true holinesse
and keepe it vndefiled ; and in
hope and patience waite long, and
wish for, the second comming of
Christ, when the mariage shall be
eternally solemnized betweene
the Bridegroomme and vs in the
highest heauens. This doing we
shall be happy and blessed here
in hope and beginning, and after
this mortall life ended, in act and
perfection . And because , next
vnto the sacred ministery of the
word, and the spirituall exercises
of Christians , the publishing of
sound and elaborate treatises, are
a singular helpe and furtherance
herevnto, I , (in the mediocritie
of my skill) for the direction of
those that be well disposed, haue
com-

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compiled and framed this small worke. Moreouer, because the argument of it so fitteth your affections, being (generally) men of religion and conscience, & instrumēts of good, & because your liberal kindnesse & long continued beneficence hath bin so amply extended to me, I doe most humbly and devoutly dedicate it vnto you all ; most submissively, beseeching you courteously to accept of it, and to vse it for your edification and comfort. In a flured expectation whereof, I here take my leaue.

The GOD of heauen , and Father of our Lord Iesus Christ, remember in goodnessse all your kindnesses shewed to his house, and vnto so many of his seruants, fill you with all wisedome and spirituall vnderstanding , make
you

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you fruitefull in all good workes,
prosper you in this wrold , and
make you euerlastingly blessed
in the world to come.

Amen.

Couentry. Janu. 1608.

Your worships in
all duty to command,
Thomas Drâx.

Venerabili & Doctissimo viro Domino Hintono sacræ Theologie Doctori, Couentriae Archidiacono & Michaelis ecclesie pastori vigilantissimo,
Xaiou καὶ εὐηγέρτῳ.



Vm totum & beneficentissimum Mace-
natum meorum or-
dinem, iustissimis de-
causis, compellare &
salutare ausus sim;
non committendum
putani, ut te (vir verè obseruande) meum
singularem Patronum & perneterem a-
micum atque amitorum preterirem. Malo
igitur importunus quam ingratu videri,
& libelluli vestibulo (licet menù decorè)
aliquid adticere, quam de officio meo tan-
tillum imminuere. Huc addatur etiam,
quòd argumenti usiu & præstantia, tua
magna in ecclesia, existimatio & antho-
ritas, & tui iudicii non tam exquisiti
quam candidi expectatio, me (alioqui
sub

EPISTOLA.

(ab invictum) ad te alloquendūm, alliciunt
inutant. Quocirca tue etiam digni-
tatis, sed q̄, meritisimo, has meas quales-
cunq; commissationes, consecro dedicoq;.
Te ideo subiectissimè & demississimè ero,
ut eas in optimam partem interpreteris,
namq; erga me benivolentiam retineas
& confirmes. Sed de tua proprie volun-
tatis propensione nequaquam dubitans &
quia molestus esse nolim, hic sanè dicendi,
at te diligendi finem numquam facio.
Christus opt: Max: pastorum princeps, te
quam diutissimè valentem & vigentem
conserues, iūm sacrum ministerium
prosperet, tuam ecclesiasticam prefectu-
ram dirigat, teq; tandem summa & an-
cta selectute confectum, in semperne
būtitudinis portum & paradisum per-
ducat.

Conuentriæ, Ian. i. 1608.

Tuæ dignitatis studi-
osissimus Thomas Drāx.

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Math. 25.10.

And they that were ready went with him to the wedding, and the gate was shut.



Vr Sauour Christ
the onely head &
Bride-groome of
the Churche, ha-
ving in the for-
mer part of this
allegorie, vnder
the metaphoricall & borrowed termes
of *Wise Virgins*, that were inwardly
called, furnished with sauing faith and
godlinesse, and watchfully expected
his comming : and vnder the appella-
tion of *Foolish virgins*, that were hypo-
crites and temporizers, called onely
outwardly, and contenting themselves
with the outward profession and blaze
of

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of faith and godlinesse , the pith and substance whereof they wanted , described and depainted vnto vs the estate and condition of the visible Church , (wherein amongst the beleueers are intermingled hypocrites, and onely seeming Christians) he doth in this tenth verse set downe their contrary euents and iudgements : for the *Wise Virgins*, the sincere and vndissembling Christians went with Christ to the wedding, that is, they were receiuied into heaven, & vnto the immediate fellowship & presence of Christ , but the foolish virgins, voide and destitute of iustifying faith and inward holinesse, were shut out, that is, debarred from entring into the kingdome of heauen, and consequently adiudged and cast into hell. Whereupon our Saujour exhorteth all men to watch , and carefully to waite for his comming to judgement : least being vnready at his comming , they be shut out from the heauenly marriage : vnto which dutie they are so much more to attend, because that *they know not*

the

the day, nor the houre wherein bee will come; Thus much of the dependance and order of the text.

Now according to the difference and diuersity of persons, *viz.* the *wise virgins*, and the *foolish*, their diuers and different euents and iudgements, are to be obserued and handled.

In the *wise virgins*, three heads or points are to be considered. First their *contract* with Christ (in these words) *wise virgins*. Secondly, their *readinesse* and *fitnesse* therevnto in these termes, *they that were ready*. Lastly, the *consummation* of the marriage in these words, *Went with him to the wedding*. Of all these points I will speake in order, and afterwards (*God assisting*) proceed to propound and handle the most different estate & judgment of the *foolish virgins*. In the *cōtract* diuers points are contained. As first, that there is such a *contract* betwixt Christ and his Church. Secondly, the forme & nature of it. Thirdly the benefits & prerogatiues of it: lastly the *uses* of the doctrin.

Touch-

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Touching the contract, that there is such a contract betweene Christ and the Church, it is plaine and demonstrable by sundry places of Scripture. The Lord by the ministry of *Esaias* the Prophet, whom he sent vnto *Ezechias* to comfort him and his people against the blasphemies and threatening speeches of railing *Rabsaketh*, the seruant of the King of *Assur* thus stileth and saluteth the Church. This is the word that the Lord hath against him. *The virgin, the daughter of Syon* bath despised thee, and laughed thee to scorne; *the daughter of Ierusalem* bath shunken her head at thee, *Isay. 57.22.* The Church is distinguished and adorned with the title of *Virgin*. Because shee was consecrated and espoused to God alone, and his true worship; as a virgin to her onely bridegroome or husband. Likewise *Psal. 45. 10.* Hearken O daughter and consider & incline thine eare, &c. So shall the King haue pleasure in thy beauty, for *hee is thy Lord* and *worship thou him*. Heere *Solomon* repre-

representeth Christ and King Pharaohs daughter that was married to him, the Church of the Gentiles espoused and affianced to Christ. Thirdly the Lord by Hosea speaketh; *I will marry thee unto me for ever, I will marry thee unto me in faishfulness*. Hos. 2. 19. 20. In the Canticles, the Church by force of this contract maketh claime to Christ, saying; *My beloved is mine, and I am his*, &c. Cant. 2.16. Paul shewing his vnfeigned affection to the Corinthians, who in part (misled by false Apostles) began without cause to distaste him, maketh this protestation. *I am jealous over you with a godly jealousy, for I have prepared you for one husband to present you as a pure virgin to Christ*. 2. Cor. 11.2. In the Apocalyps the Church is called Virgins that are not defiled with women, Apoc. 14. 4, and the Lambes Wife or Bride. Chap. 19. 7. and Chap. 21. 2. All these places euince and demonstrat a spirituall coniunction and contract betwenee Christ and the elect. Lastly, nor to dwelle long vpon

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authorities, Saint *John*, most notably & manifestly in the allegorie of the *Vine* and the branches, *John.* 15. 1.2.3.4. shadoweth and setteth out vnto vs, the nature of the coniunction, for as the *Vine* doth yeeld and communicate life and nourishment to the branches, and the branches receiue and partake it from the *Vine*: so Christ the noble *Vine*, that hath life in himselfe, and of himselfe, and that is full of grace and truth, doth infuse and communicate spirituall life, comfort and grace vnto his feuerall members; and the Church being ingrafted into him, draweth and receiueth the same from him by the hand and instrument of faith.

Whereas therefore the true Church of God, consisting aswell of married persons as vnmarried, yea for the greatest part in all times and ages of those that bee married; thus the holye scriptures, and experience and practise of all pure and holye Churches doe testifie; is in respect of their sound faith

faith onely, and firme hope in Christ,
and sincere loue; stiled by the name
of *Virgins*: it serueth to check and
condemne the error of the Church of
Rome, who from these and like places
of Scripture taketh occasion, and
would needs prooue, that virginitie
and single life, is a state in it selue farre
more holy and acceptable before God
then mariage, yea that it is meritorious
and a type of the perfection of eter-
nall life. and herevpon they forbid
their Bishoppes, Priests, Deacons,
Monkes, Iesuits, &c. to marry, tolle-
rating notwithstanding and allowing
the Stewes, concubines, harlots, and
all manner of vncleannessse. They vrg
and commend Virginity, with as much
conscience and equity, as the theefe
doth truth, the drunken man sobriety,
and the glutton abstinenſe. For it is
notoriouſly knowne to the world, not
onely what unchaste hearts they carry,
and in what lusts they burne; but how
filthily they live, that amongst the rest
would be accounted the most holy &
exquisite.

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But briefly to refute their error, wee thus prooue, that virginity is not a state more holy in it selfe before God then marriage, much lesse meritorious. First God in the old Testament , and Christ in the New , allowed and permitted marriage to Priests , Prophets, Patriarkes, Apostles, Euangelists and Ministers, aswell as any others. If there had beene any vnholinesse in their mariage, or virginity estate for them, so incomparably better or more necessary, God in his wisedome would haue otherwise ordered it . Secondly, mariage is honorable in all men, it hath his chastity , it is for the confort of man, the medicine of incontinence, the meane to preserue the world, and the seminary of the faifthfull, therefore in it selfe not inferiour to a single life. Thirdly, if single life were so holy and meritorious a state before G O D, as they would make it, then all vnmarried persons should be so. But the examples of *Absolon, Adoniah, & Iudas, &c.* euince the contrarye . Secondly, it should

should bee without the least taint of concupisence. Thirdly, the Scriptures would auerre and auouch it. Fourthly, albeit virginity and singe life in times of generall persecution be more to be wished; and more conuenient then marriage; yet then *Paul* rather wisheth that all men in respect of the time present were such, then commandeth and inioyneth them. *1 Cor. 7.7.* For he leauenth them to their liberties: And this occurrence of affliction and trouble, seemeth to bee a principall cause why Bishops & Ministers so sparingly were married in the Primitive church, for some 200. yeates after the Apostles decease. Lastly, I conclude with Saint Augustine; *Melius est humile coniugium, quam superba virginitas.*

Secondly, in that the true Church is called by the name of Virgin, in respect of her sound faith, and pute affection to Christ: wee are first admonished hereby to beware of, and to shunne, as the very plague or poison of our soules, the dangerous and damnable

2. Obser.

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nable errorous and heresies of al Baptists,
Turkes Anabaptists, Schismatikes, Pa-
gans &c. For these like a gangrene &
cankar eate into & corrupt our soules,
they put out the light of our vnder-
standing and wound the yitall parts
of spirituall life. Mathew 6.23. 2.Pet.
2.vers. 2.3. Apoc. 13. verse 7.and 8.2.
Thessa. 2.vers. 9 and 10.

Secondly wee must entirely and vn-
fainedly loue Christ. Ioh. 21. Hee must
be our loue as Ignatius saith χριστός ἦν
αὐτοῖς εὔαγωγός, that is that Christ his loue
was crucified: he alone must haue our
hearts. Pro. 23.ycr.26.

We must account al things but losse
and dung in comparison of gayning
him Phil. 3.8. Hee is the pretious mar-
garite or pearle, wee must sell all that
we haue to purchase it. Mat. 13.46. Fi-
nally our loue or affection to Christ,
his word and Sacraments must bee so
feruent, so firy and so yehement that no
water should quench it, nor the floudes
drown it, and we should greatly con-
temne al substace in respect of it. Cant.
8,6,7.

This

This meeteth with those that haue a forme and shew of godlines; yet they would serue God and Mammon, two contrary maisters if they be worldlings, or if they be licentious, they are ~~enamored~~ ^{Vf.} losers of pleasures more then God. Wherfore let vs auoide all hipocrisie and loue Christ sincerely, for as Christ himselfe is simple & sincere in his nature, and in his promises, loue and workes, towards vs, so let vs labor in some good conformity to be, haue and carry our selues to him.

And thus much touching the first branch viz. that there is such a contract and of the uses of it.

2. The second point to be considered in this spiritual cōtract or ymion, is the definition, nature and forme of it.

This contract therefore is that mystical & spiritual, yet real & substantial ymion & coniunction between Christ and the Church, whereby they are made one flesh, and by special compact & consent haue right & interest one in another, yea & abide and dwel one in an other.

In the clearing and manifestation hereof, three particulars are to bee handled, first that this coniunction is onely spirituall, not naturall, or carnall. Secondly, that it is reall and substantiall, and lastly the order and manner of it is to be touched.

It is mysticall and spirituall, first because the persons betweene whom it is made, viz. Christ (as man) and the Church militant, are farre distant in place; and therefore it cannot bee any naturall or carnall coniunction.

Secondly, because the meanes and manner of working it are spirituall, it needs must be spirituall also. Now it is wrought & effected not by nerues, bonds, sinewes, as this naturall coniunction betweene the body and the soule is caused; but by the spirit of Christ, which he sendeth from heauen into vs; and by our faith, stirred vp by his spirit, whereby we sondit vp againe to him: so that this coniunction must needs bee as spirituall, so relatiue and mutuall. First therefore that Christ sendeth

Sendeth his spirit into vs, and that the same spirit that dwelleth in his manhood , and filleth us with all graces aboue measure , is derived thence and dwelleth in all the true members , rasing vp and working in vs faith and strength whereby we apprehend him loue whereby wee affect him , and all other graces needfull for every mans saluation , it is pregnantly probued by these places of scripture following ; and the like . *Hoc gemitis vs of his spirit and hereby we know that he dwelleth in vs and we in him ; John 4. 14.* God hath sent forth the spirit of his sonne into our hearts which crieth *Abba Father* . Gal. 4. 6. Lastly the church is the habitation of God . Eph. 2. 22. and the temple of God . 1. Cor. 6. 19. Secondly our faith ascendeth vp to Christ . Acts. 7. 56. doth incorporate vs into him . Ephes. 3. 12. 17. and hereby wee both issue and dwell in him . Galath. 2. 20. But this our faith is spirituall and invisible , for wee walke by faith and not by sight . 2. Cor. 5. 6. And faith is the ground

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ground of things that are hoped for,
and the euidence of things which are
not seene. Heb. 11.1.2.

Obiect. But some perhaps will ob-
iect, that wee feed vpon Christ in the
Sacrament, we indeed eate his flesh &
drinke his bloud. Iohn.6.55.56. Ergo
our vnyon is not spirituall, &c.

Ans. Albeit, wee really, corporally
and substantially receive, partake of,
and eare the elements and outward
signes, namely the bread & the wine,
according to Christs institution in me-
mory and representation of his body
broken and his bloud shed, and yet
wee receiue and feede vpon Christ by
faith. For not euery one that eaterh
the bread and drinketh the wine in
the Lords supper doth feede vpon
Christ, but onely the true beleeuers;
who feed of him both in the Sacramēt
and also out the Sacrament as may ap-
peare. Ioh.6.37.51.

Secondly as the Fathers in the time
of the Law did all eat the same spiri-
tuall meate(that we do) and drinke the
same

or the heavenly Bride.

same spirituall drinke, but they did it
onely by faith , which apprehendeth
things to come as present, (for Christ
was not then incarnate, much lesse was
he dead,) euен so we receiue and par-
take of Christ, that is spiritually by
faith and not carnally and substancial-
lye , as the Papists imagine. 1. Cor.
10. 3. 4.

Thirdly Christ is now in heauen &
there contayned , and his body there
glorified, therfore cannot he be eaten
carnally, corporally, substantially , for
hee is many millions of miles distant
hence. Secondly *His body is impassible*
& not subiect to any such indignities,
Thirdly then *Judas* and all reprobate
and wicked men who receiue the
Sacrament of Christ's body and
bloud, should bee saued, *for they that
eate of the bread of life live for ever.* Ioh.
5.57. They that eate his flesh & drinke
his bloud dwell in him & he in them,
vers. 56. But they doe not feede vpon
the bodie and bloud of Christ be-
cause they want the mouth and
stomack

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stomack of faith, to receiue and digest it. *John.6.63.*

Lastly, the elements of bread and wine retaine both their names and natures, euen after the words of consecration, as is perspicuous and euident by the Scripture. *1.Cor.1.26.27.28.29.* And herevnto accord the ancient Fathers, as *Augustine*, *Theodoret*, *Tertullian*, *Cyprian*, *Chrysostome*, yea and some of later times among the Papists, as *Gelasius* and *Bertram*.

Ergo. Christ is not there bodily present, neither is the bread and wine conuerted substantially and really into his body and bloud, therefore as the absurd doctrine of transubstantiation is an inuention of later times, and here ouerthrowne : so must it needs also follow that our coniunction with him in this mortalitie must needs bee altogether spirituall.

The second thing to be considered in the definition, is, that albeit this contract and vniion is not feigned, supposed, imagined, or by touching and

or the heavenly Bride.

and commixion : yet it is a true, a reall
and a substantiall vniōn , for wee are
substantially vnted to him ; our body,
to his body, our soule to his soule, and
our whole person to his whole person,
so that we are *flesh of his flesh and bone*
of his bones. Eph. 5.30.

And as *Adams* whole person was
really and substantially coupled with
the whole person of *Eue*. So is it be-
twixt Christ and the Church. He is the
head and we the members , hee is the
husband, and we the wife.

Now in that this contract and v-
nion is reall and substantiall , it is also
indissoluble and eternall . For first the
Lord saith by *Hosea* (as I haue before
mentioned,) *I will marry thee unto me*
for ever. Secondly Christ his power is
infinite , and none can take any out of
his hands, *John.* 10. 28. Thirdly , his
loue is constant, whom hee loueth hee
loueth to the end. *John* 13.3. Fourthly
the saving graces of his spirit , the
proper endowments of his elect , are
without repentance and irreuocable.

Rom.

Rom. 11.29.

Fiftly Christ is an effectual and continuall mediator vnto God his Heauenly Father for them. Luke. 22.32.
Heb. 7.25.

Lately if any true and liuely member of Christ's body should bee lost, then either Christ should want either power, loue, or wisdome, to preserue and saue it, but hee wanteth none of them: or els his body should be maymed and vnperfect, which can neuer bee, *for it is his fulnesse*. Ephesians. 1. 33. and hee will in the life to come make it vnto himselfe a glorious Church *Without spot or wrinkle, or any such thing*. Eph. 5.27.

Vse. Therefore let every man trie by the touch-stone of Gods word, whether he feele the spirit of God in lightning and renewing him, and faith purging his heart, and firmly apprehending and applying Christ with all his benefites vnto himselfe, if hee finde himselfe in this estate let him thanke G O D and by the continual
and

or the heavenly Bride.

and serious vse of the worde , Sacra-
ments , prayer and practise of good
workes , maintaine and confirme it ,
for doubtlesse hee is a true member
of IESVS CHRIST , ingrafted
into him , and shall thus continue for
ever . For these are not the workes
of flesh and bloud , and meere Na-
ture , but of the Spirit of GOD and
grace .

The third thing in the deffinition
to be explained is the *Order of the v-
nion* , touching which wee are to note
that the Church is first vnted vnto
the body and flesh of CHRIST . Se-
condly to his soule , and lastly to his
God-head , and so to his whole per-
son : and therefore the Scriptures
commonly speake of first , & propound
Christs humanity vnto vs and after-
ward his deity . Rom . 1 . verse 3 . and 4 .
Chap . 9 . ver . 5 . and 6 .

The reason herof is , because we can-
not bee vniued vnto his deity but by
his flesh , wherin hee wrought our re-
demption , for the humane Nature
of

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of Christ is as it were a doore to let vs
into the communion of his deitie, and
the conduit pipe of deity to convey
and derive it vnto vs. And as in the
sacraments, the true-belieuers doe by
the outward signes and symboles as by
instruments receiue the thing signified
viz, Christ and his merits: so they also
by the meanes of his humanity, are
made partakers of his God-head, and
so are vntited vnto him.

The third thing to be considered in
this contract, is the rare and roiall be-
nefites and prerogatives, that hereby
flowe and redound vnto vs. First wee
haue from Christ, and from his merits
and sufferings, the foundation and be-
ginning of our new birth and being:
he is the roote, and wee are the plants,
he the Wine and wee the branches: of
bis fulnesse we all receive grace for grace;
finally, we are in him, who is made vnto
vs of God, wisedome and righteousness,
sanctification, and redempcion, Joh. 15. 2.
John. 1. 16. 1. Cor. 1. 30. Ier. 23. 5. 26. vii.
Secondly, we being contracted vnto
Christ

Christ our head and husband , are interessed in and partakers of all his royalties and benefits so far forth as may be , (the proportion and difference betwene the husband and the wife being retained) for from the fountaine of his God-head and conduit of his humanity , are deriuued vnto us , his righ-teousnes; sanctification, triumph, glory. From Christ wee haue , *redemption through his blood, even remission of our sinnes according to his rich grace,* by his sufferings we are freed and deliuered from the guilt of our sinnes and the feare of condemnation, & by his obedience to the Law imputed to vs we are accepted as iust before God and fit for eternall life. 2. Cor. 5. 19. 21. Apoc. 12. 1, Now what an vnspeakable benefit is remission of sinnes , which sinne draweth vpon vs all temporall and eternall plagues & can be by noe other means obtained then by our coniunction with him Psal. 32. 1. 2.

Thirdly communicating with Christ in the vnioun of nature, we also (in some

C proportion

proportion and similitude are partakers of his propheticall, priestly, and Kingly Office. We are made prophets to confess him and to teach and comfort others, Priests to mortifie sinne, to suffer for Christ, to offer sacrifices of praise & thankesgiuing vnto him, and to consecrate our selues, soules and bodies wholy vnto him. Rom 8.39. Apo. 1.6. 1.Peter. 1.9. Wee are Kings to fight against the world, the flesh, and the Deuill, and by faith in him to ouercome them. 1.John.4. 5. And here wee receive that right in whole, and dominion in part which we wholy lost in *Adam*. Math.19.28.1.Cor.6.2. 1.Tim.4.4.5.

Fourthly all Plagues, Aduersities, Crosses, Punishments, are made but only temporary and fatherly corrections vnto vs, tending to our correction, and not our destruction, and they are medicines to cure our infirmities and not meanes to increase our miseries. Heb.12.6.10.11. Pro.3.11. Apoc.3.19.

or the heauenly Bride.

Fiftly wee haue all the Angells of
GOD in this life for our good to at-
tend vpon vs and to defend vs. Heb. 1.
14. 2.Kings.6.16.17. Psal.34.7. And
in the life to come, especially by reason
of this neere and admirable coniunc-
tion with Christ our head and hus-
band, and because we are made kings
to rule with him, we are & shalbe supe-
rior to the Angels, for there is no such
coniunction betwixt his nature and
theirs as betweene his and ours, nei-
ther shall they raigne as Kings with
him in the life to come as the Saints
shall ; Apoca.2.verse. 26. and Chap.
3.verse.21.

Sixtly Satan cannot indite and
condemne vs , for as no man can
sue the wife in the lawe, the husband
liuing and not giuing his consent ;
Soe CHRIST our husband liuing
and alwaies iustifying vs , who shall
condemne vs ? Romans 8. 33. 34. or
who shall seperate vs from his loue?
verse.35.

C 2.

Lastly

The Latrones Spouse,

Lastly when the husband, especially
being a mighty Monarch is highly of-
fended, the wife may and hath free ac-
cesse vnto him when none other can
or may haue the like liberty ; So may
and hath the true Church free acces-
vnto Christ by praier when the wick-
ed are debarred from him, and cannot
or dare not approch neere to him.

*Thus much of the benefits
and priuileges.*

Now in the last place follow the ma-
nifold vses of this contract and vniōn.

1. *Vse.* First seeing our vniōn with
Christ is *Reall and substantiall* and con-
tinueth for euer, (for we are made one
flesh with him, bone of his bones and
flesh of his flesh) Heb. 2.14. Eph. 5.30.
Ergo he still (albeit he be glorified) re-
teineth the essentiall parts of a true hu-
maine body, the quality is onely alte-
red, but the substance and dimentions
remaine, for otherwise we could haue
no fellowshippe with him, and so the
foundation of all our comfort should
be

be rased and ruined. And therefore here is condemned, the absurd and grosse errore of them that defie Christs humanity by making it infinite, omnipotent & knowing al things, and ours only finite and circumscribed in power place and knowledge , whereas betweene that which is finite, and that which is infinite there can be no such vnion and substanciall coniunction.

Secondly we must labour & endeuer alwaies to continue in this vnion and communion with Christ , and not departe an haires breadth from him ; for remayning and abiding in Christ wee finde all comfort , refreshment and peace; and being out of him we runne head-long into all euill ; for euen the Godly themselues, being out of it, and the efficacy of it but alittle, feele themselues as it were tormented with a flame of fire. Psalm. 77.2. 3. Job. 6. verse.1.2.3.

Wherfore we must beware of and shunne all Idolatry, errore, atheisme, fornication, vncleanesse, drunkenesse,

The Lambes Spouse,

schisme, and all other raigning sinnes whereby we dissolve and cut in sunder this vniōn.

Thirdly by reason of this mystical and straite coniunction betwixt Christ and the Church, hee hath a sympathy and feeling of all their wants and miseries. & though now he be exalted to the highest degree of glory in heauen yet doth he in nothing (as worldy men in their exaltation vsually forget & neglect their old & poore friends & acquaintance) reinit and abate of his care and compassion towardes his poore and afflicted members in earth, but hee succouereth them in all their extremities, imputeth and rewardeth any good done vnto them as done to himselfe, and censureth and reuengeth the wrongs and indignities offered them as done to his owne person.

Hence wee learne diuers lessons and duties. First we in all our afflictions and necessities must flee vnto him and to the throne of grace, in confidence and assurance of faith, and

wcc

or heauently Bride.

wee shall find rest vnto our soules and
helpe in time of need. Math. 11.26.
Heb. 4. 16. For as Philo said to the
Iewes his country men, when he could
find no fauour with Caius the Ro-
maine Emperour) *Vbi deficit humanum*
præsidium, ibi necesse est inciperem diui-
nū auxilium, that is, where mans helpe
fayletn, there Gods must needs begin.

Secondly wee must doe all possible
good to Gods Saints, wee must com-
fort his bowells, shew them all kind-
nesse, and supply their wants, for
then are we liuely and feeling mem-
bers, and Christ will take notice of all
the comfort wee yeeld them, and re-
ward and regard it both in this life
& in the life to come, bee the offices of
charity neuer so meane so they be vn-
fained, Mat. 25.35.36.40. Luk. 21.3.4

Thirdly me must take heed that we
neuer grieue, wrong, vexe, and per-
secute Gods deere seruants and saints;
for then wee doe but fight against
God, kick against the pricks, touch the
apple of GOD S owne eye. Zacha. 2.8.

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griene hi: spirit, and procure to our selues many Judgments, and if we are and continue in the number of open & professed enemies we besides temporall plagues most iustly, draw vpon our selues eternall vengeance.

The last vse is, that being ioyned and united to Christ the fountaine of all good workes, we wulst contend and endeavour to conformat our selues to his example and bring forth timely and plentifull fruits of piety, charity, and iustice. Phil. 1.11. Tit. 2.14. Psal. 13.

The second section.

They that were ready.

Now(as order requireth)we are to treat and dispute of the fitnessse & preparation that ought to be in the true Church of Christ and is required of them against his second comming: For as these wise Virgins were before-hand prepared in faith, grounded only vpon the scriptures and relying vpon

on Christ's only merits, in fervent loue
and sincere affection to Christ, and in
hearty desire and earnest expectation
of his comming: so must we also, if we
would be assured of our contract and
yunion which Christ in this life, and en-
joy his glorious presence and haue
perfect fellowshippe with him in the
world to come; trimme prepare and
make ready our selues against the so-
lemnization of the marriage: and
therefore it is said in the Apocalyps;
*the marriage of the Lambe is come and
the bride hath made her selfe ready.* Apo.
19.7.

And so they are presented as a chaste
Virgin unto one husband Iesus Christ.
The truth and necessity of this prepa-
ration is plainly and plentifully set
forth in the scriptures, whether we
respect Christ as the princypall and in-
ward trimmer of the Bride, or the ini-
nisters of the word as his agents and
instruments, or the Bride her selfe, as
the proper subiect of it. First Christ
trimmeth his spouse the Church, and
there-

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therfore the holy company of his elect
are sayd to come downe from heauen,
prepared as a Bride trimmed for her husband. Apoc. 21.2. that is, purged from
all corruption. GOD through Christ
doth make vs meete to bee partakers
of the inheritance *of the saints in light.*
Col. 7.12. Christ sanctifieth & cleareth
his Church by the Washing of water
through the word, that he may make it vnto
himselfe a glorious Church, without
spot or wrinkle &c. Eph. 5, 26, and 27.

Note

1 The graces that Christ bestoweth vpon her are as chaines to adorne her, as
2 Myrrh, Incense and the spices of the
3 Merchants to perfume her, as Purple
and Skarlet to clothe her, & as precious
Jewels to beautifie & enrich her, finally
shee as Queene standeth, at his right
hand in a vesture of the gold of Ophir,
Psalme 45, vers. 9.

More particularly Christ trimmeth
and prepareth his spouse. First by offering
and affording vnto her the means
and ministery of grace and saluation,
as the Preaching of the worde,
Ephc.

or the beauenly Bride.

Ephesians 4, 11, 12, 13. the seale of
the Sacraments. Mathew 28, 19. I.
Corinthi. 1, 23, 24, 25, 26. Herevnto
may be added troubles, crosseſ, and af-
flictions , which albeit in their owne
nature they bee euils and plagues for
finne, yet the quality and property be-
ing altered by Christ his death; they
are made meaneſ to humble vs, medi-
cines to purge vs, ſowre ſauce to make vs
to relish better the Heauenly foode of
our ſoules, bridles to curbe and restraine
vs from finne, and ſpirituall directers
to guide vs to the Kingdome of hea-
uen.

Secondly Christ trimmeth his ſpoufe
by the continual and effectual in wor-
king and efficacy of his bleſſed Spirit.
For without this all the outward
meaneſ ſhould bee onelie for conuiet-
ment of men , and for their more iuft
condemnation, and not for conuerſion
or conſolation) for by it hee alone gi-
ueth the encrease. I. Cor. 3. hereby he
openeth mēs understanding to understand
the ſcriptures, Lu. 24. ve. 32. he openeth
their

note

1
2

3
4

note

efficacy of
the ſpirit

The Lambes Sponse,

their hearts (as hee did *Lydius*) to at-
tend vnto good doctrine. Acts 16.ver.
14, he couerteth their hearts as he did
the heart of *Cornelius*: & all that heard
the words with him. Ac. 10.ve.44, hereby
he leadeth them into all truth. John
16.13, he dwelleth in them. 1. Cor. 3.
16, he regenerateth them. Ioh. 3.5. &c. 8
finally he comforteth & strengtheneth
them. Ioh. 16.8, in that he is the prin-
cipall in trunning and preparing the
Church *his spouse*, and that vntesse hee
giue grace and successe al other meanes
(albeit never so good & holy) be vaine
and frustrate, it must teach earnestly and
continually by praier, to desire and en-
treat the Lord, to prepare vs : to make
vs meet for his kindome, and to make
the ministery of his word and Sacra-
ments, and all other good means pro-
fitable and effectual vnto vs , & herein
wee must say with the Church in the
Cantikles, *arise O North and come O
South, and blowe on my garden, that the
spices thereof may flow out: and (then) let
my beloved come to his garden, and eate
his*

or the beauteous Bride.

his pleasure fruite. Caticles 4.v. the 16.
The instrumentall trimmers , adorners
of the Bride are specially and most sin-
gularly, the ministers and Preachers of
the word. For these doe with Paul la-
bour to present their congregation as
a chaste Virgin vnto one hul band Iesus
Christ 2. cor. vers. 1. 2. They haue the
ministery and embassie of reconciliation
committed vnto them. 2.cor. 5.ver.
18. They are the Preachers of faith &
repentance. Mark. 1.ver. 15. Math. 3. 2.
Act. 26.20. They haue the keyes and
authority subordinatly vnder Christ
to binde and to loose , to remit and to
retaine. Mat. 16.19. Ioh. 20.ver. 23. fi-
nally they are the outward organes &
meanes of illumination, conuersion and
saluation as may appeare. Act. 26.18.
1. Tim. 4. 16.1. cor. 1. 21. Hence it is
that Philip must teach and conuert the
Enuch. Act. 8.35. *Ananias, Paul; Paul*
Lidia; and Peter Cornelius. Act. 9.10.
11. Act. 16.14. Act. 10.ver. 7. and 3.4.
The vse hereof is to teach in no wise
to neglect, despise or distast the Preach-
ing

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ching of the worde , and other holie
meanes of our Saluation(as many and
most do vpon the perill of their owne
saluation) but vse them with all care,
reuerence diligence and constancy.

And therefore what a shame is it
for most men, yea what an occasion to
aggrauate their condemnation that
they will for supplie and obteyning
of earthlie foode , prouision and ad-
uancement, trudge , and traualle farre
and neare , almost to euerie market
and faire, and in the meane time neg-
lect the foode of their Soule : suffer it
to pine, and to perrish , they are more
churlish to it then *Nabal* was to *Da-
nid* : more without compassion then
the rich glutton was to *Lazarus*, and
more hard hearted and mercilesse then
the Layler to innocent *Paul* and *Sylas*,
who put them into the dungeon or in-
nerprison , and locked their feete fast
in the stocks, Act.16.24.

And

*And thus much of the principall
preparer of the Bride, and al-
so of the instrumen-
tall.*

*Thirdly the subiect or person that
is thus prepared of Christ and his mi-
nisters, that is also as a voluntary and
vnderstanding creature, by remouing
the bar and incumbrances of infideli-
ty, idolatry and impenitency: and by
vsing and frequenting all the holie
meanes of begetting, confirming and
increasing the sauing graces and gifts
of God: is this spouse of Christ, the
Church, the elect, the beleeuers, and
(in a worde) all that desire and seeke
to be saued. For these are often and
continually warned and perswaded
in the Scriptures: *to watch*, Marke
13. verse 35, 36. *to bee sober,*
and to watch unto prayer, 1. Peter
4, 7. *and to haue feruent Charity a-*
mongst themselues. verse 8. *to repent.**

Act.

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Act. 17. ver. 30. to purge themselues. I.
John. 3. 3. to put on the brest-plate of
faith and loose I. Thess. 5. 8. and hope of
saluation for an helmet, ibidem. to be-
ware of surfeiting, dronkennes and the
cares of the world Luke. 21. 34. to waile
yea sigh & mourne for the redemption of
their bodies Rom. 8. vers 20. 21. 22. 23.
To vse the world and all things there-
of, as though they vsed them not, I.
Cor. 7. 27. to feare God and giue glo-
ry to him Apo. 14. vers. 7. to make an
echo and cry with the Bride in the
Apocalyps, come even so come Lord Je-
sus Apoc. 22. vers. 14. & 20. and lastly
at the discerning of the neere approch
of Christ by the accomplishment of
the last signes such as are the ruine of
Romish Babilon, the conuersion of the
nation of the Iewes in the kingdome
and countries into which they are dis-
persed, the roaing of the Seas and
waters &c. reioyntly to looke and
lift vp our heads because our (full) re-
demption draweth neare Luke. 21. verse.
28. Apoc. 19. 7. This espoused virgin or
Bride

note

note

or the heavenly Bride.

Bride therefore, must of necessity being stirred vp and assisted by the spirit of GOD, and having the meanes of grace so abundantly ministred vnto her, get the wedding garment (of faith and holines) Math. 22. vers. 11. 12. 13, make her selfe ready Apoc. 19. verse. 7. to desire to bee dissoluued and to be with Christ Phil. 1. 23. and to endeuour to be acceptable to him. 2. Cor. 5. Reasons and arguments further to induce and perswade her hereunto are these first the transcendent and incomparable dignity and maiesty of the person, to whom she is contracted, and to whome she is to bee married, and that is Iesus Christ, the Kings sonne, the King of Kings: and Lord of Lords: the naturall heire of heauen and earth; the mighty Iehoua: the euerlasting father he that hath all power in heauen and earth; and God hath so highly exalted him at his right hand and givuen him a name above all names, that at the name of I E S V S shoulde every knee bow of things in heauen, of things in earth,

D

and

Reasons

Reasons

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and things under the earth, Philip. 2.
vers. 9. 10.

Psa. 45. 10.

Wherefore if King Pbaraoes
Daughter being wedded to earthlye
Salomon, must hearken unto him, con-
sider and incline her eare. Yea forget her
own people, & her Fathers house; Psa. 45.
verse 10. how much more must euery
good Christian, espoused & affianced
to the heauenlye *Salomon* IESVS
CHRIST our Sauiour, performe
these duties.

And if the Maides and Virgins that
went in by course and appointment
to great King Ahabueraph, that raig-
ned from India vnto Ethiopia, ouer
a hundred and twenty seauen Pro-
vinces, Hester. 1. verse. 1. were be-
fore hand sixe moneths, purifid with
Oyle of Myrrhe, and sixe moneths with
sweete odours, Hester. 2. vers. 12. So
much more must the members of the
Church, before they shall or can en-
joy CHRIST IESVS his presence
in glorye; not for a fewe dayes or mo-
neths

neths; but all the dayes of their life, they must purge, sweeten, and prepare them-selues; for hee alone is King of Kings, and Lord of Lords, and no power or Maestrie in earth can compare with him. And by our coniunction and marriage with him, wee shall bee exempted and freed from all euills what-so-euer, and possessed with all good things vnspeakably for euer-more.

Secondly, by the strange iudgements of Almighty G O D, especially in the shoure or fife yecars last past, whether generall, or more particullar, wee ought, as by so many *voyses* and *signes* of our omnipotent G O D preaching from heauen vnto vs (and almost at the end of the world) teaching and exhorting men to seious *repentance*, and to bee mouued and stirred vp more speedily, and specially to prepare our selues to meeete G O D in the waye, wee must submit and humble our selues before him,

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Note

Chap. 8.9
10.11.

See also

forsake our sinnes , giue glory to him ;
and entreateth him by prayer and by
repentance , to quench the fire of his
begun wrath and indignation . For it is
an vndoubted truth , that if to all our
other sinnes there be adioyned security
and deadnesse of heart , that punishments
from God are both halftned and
doubled : and the remouall and cea-
sing of one plague , is nothing else but
the occasioning and beginning of an-
other , as we may read in *Exod.* against
Pharao and the *Egyptians* , in the 4. of
Amos against the *Israelites* , and in the
15.16.17. chapters of *Iohns Apocalips*
against *Antichrist* , and the experience
of former and later times in many
countries doth verifie it . Hereupon
Gods destroying *Angell* ; and his kil-
ling *Arrowe* , the consuming pestilence
hath (not long sithence) destroyed so
many thousands in this Iland , and yet
is not ceased . All the foure *Elements*
which otherwise would fight for vs ,
haue beene armed against vs ; First the
ayre , partly by his often *Eclipses* por-
tending

tending perhaps the eclipsing and darkning of the glory and soundnesse of the truth, and other temporall euils, partly by prodigious and vnsuall stormes and tempests, giuing warning of the wrath to come . Secondly the fire by consuming and burning so many houses and habitations within these few yeares: seemeth to presage eyther the fire of the last iudgement, or else some fearefull and strange euent. Thirdly the Seas and waters in diuers parts of the kingdome, haue most horribly roared, swelled, broken their banckes; and encroached vpon the maine land , and firme continent, so terrified the people the beholders, and done so much harme. Adde herevnto the vnwonted, sudden, and wonderfull invyndations of Riuers and Brookes , as though like vnto the men of the olde world wee all deserued to bee drowned. Lastly the earth by his mouing and shaking sensibly perceiued in many places, hath declared the *Lord to bee angrie*, and seemeth

Psal. 13.7.

to proclaine against vs that wee are vnworthy to liue vpon it, wee must generally and particularly returne ynto him, by vnfained repentance; and then they shall bee but fotherly corrections, and gentle warnings vnto vs. But if wee persist and insit in our finne and securitie, then let vs beware and feare least they bee but the beginning of (further) euills. And euen *Herodotus* an heathen historian diuinely speaketh: *Cum Deus puniatur us est gentem vel urbem, prodigiis id prius solet significare.* That is, when God will punish a Nation or Cittie, he yfeth to giue signifiatiō of it by prodigies: & this doth the destructiō of Ierusalem and the dispersion of the nation of the Iewes, witnesse and warrant plainly vnto vs.

Thirdly, the approaching and neernesē of the day of the L O R D, must bee a Trumpet to fore-warne and waken vs, and as the voyce of thunders to terrifie vs from our securitie, and to compell vs to watch and pray,
that

that wee may bee accompted worthy to escape all these things that shall come, and that wee may stand before the sonne of man: Luk. 22. verse 36.

Signes and fore-runners of our Sauiour I E S V S C H R I S T S second comming already fulfilled, are these, not onely the destruction of Ierusalem, and the Temple of G O D many hundred yeares agoe accomplished, but more specially, the discouerie, reuealing, and the decaye of the *Romish* Antichrist, that false Prophet, and King of the Locuts, within this foure score and sixteene yeares last expired. 2. *Theffalon.* 2. verse. 8. Apoc. 17. verse. 16. and his ruine and the ouerthrowe and vtter desolation of his *Babylon* and *Metropolis* surelie is at hand, as the Scriptures foreshew it to come to passe. Apoc. 18. verse. 8. For their sinnes of Idolatry, of filthy and abominable liuing, of the bloud-slaied of so many millions of G O D S elected saints, of most horrible and vnmatchable conspira-

cies and treasons against Christian Kings and states, as their most execrable and damnable plot of powder treason, wherein they purposed at one blowe to haue blowne vp and destroied, both our most excellent and mightie Soueraigne, the most hopefull Prince *Henry*, together with all the honorable personages, and the state of the kingdome there assembled, doe to their publike and eternall shame, (amongst infinite other their villanies) demonstrate, are (as it were) come to the full: and G O D hath (in part) and will remember their iniquitye.

Addē herevnto their shamelesse corrupting and mangling of the writings and volumes, both of the ancient Fathers, and also later writers, yea those of their owne faction, as *Iansenius, Ferus, Bertram, &c.* togither with the burning of so many olde copies: both of the ancient and also of the later writers of their owne, that in ought made against them.

Lastly,

Lastly, their late, yet most lewd, lying, sophisticall and hellish doctrine of *Aquinocation*, shifting euasions, and mentall reseruations, when they are called into question before ciuill Magistrates, doth by their Bookes and practise euince.

A third signe, already in great measure fulfilled, is the abundance and shamelesse defence of sinne, deadnesse, & dulnesse of heart, whereby men are neither sensitiue of their finnes, nor aware of Gods iudgements; and want of true faith on the earth; as may bee discerned by so much *Atheisme* and *Hypocrisie*, so little inuocation of Gods name, so horrible and vsuall *Blasphemie*, and such vile practises of iniustice and oppression: wherfore C H R I S T
that fitteth on the clowde, must needs shortly thrust in his Sickle and reape: for the Grapes of sinne, and the haruest of iniquitie is ripe.

Luk. 18. 8.

A fourth and dreadfull signe and fore-runner of the last iudgement: are strange Meteors, Comets, new, or blazing

The Lambes Spouse.

Luke 21.
ver. 11.
Math. 4.7.

blazing starres which haue beeene
evidently seene and noted, as anno
Christi, 1572. and anno 1577. many
Countries and kingdomes , beyond
the Seas anno 1604 and 1605. a-
bout the beginning of October in
17. degrees of Sagittarius shinyng
forth gloriously after the sunne set-
ting ; in figure and colour not vn-
like vnto that which thirtie and two
yeares agoe was seene in *Cas-
siopeia* , without beard our tayle,
rounde, pure and bright , so that ma-
nie of the learned thought it to bee
Venus Starre and the most excel-
lent *Astronomers* , in the beginning
of it, tooke it also for the euening
Starre : *Keckermanus* , *Disp. Philos.*
Extraord. pag. 373. and 406. adde
herevnto a late Comet appearing
Northwest 1607.

Vse. i. The noting, seeing and con-
templation of these and the like
fearefull and ominous signes and
occurrences , should drieue and drawe
to

to feare almighty GOD , and stand
in awe of him , that causeth and send-
eth them ; as *Lodswicke* the first Em-
perour the Father of *Charles* the
great answered one *Edmund* an *Af-
trologer* , that abusing wordes of
Scripture , exhorted him not to feare
the *Comete* which hee then sawe :
let vs not feare the *Comete* sayth
hee , but the creator of it , and let
vs praise his clemencie , who doth
vouchsafe by such iudgements to
remember vs of , and to reprooue
vs , for our dulnesse and sluggish-
nesse .

Secondly let vs (taking also as a
presagium and forerunner of the last
daie) bee aduertised and induced
heereby to prepare our *Lampes* , to
furnish the *Oyle* and to make ready
for our Lord I E S V S C H R I S T
at his comming , that we may goe with
him vnto the marriage and enter into
his ioye . *Amen.*

Isa. 47. 13
and 14.

Thirdly,

Thirdly the consideration of infinite losse, detriment and torment that will follow (if wee doe not in this life, the time of grace and reconciliation prepare our selues) must drie and compell vs herevnto, for they shalbe excluded out of Heauen, and bee punniſhed with euerlaſting perdition, from the presence of the Lord, and from the glorie of his power. 2. Theſſ. 1. 9. and the ſhall haue their part in the lake that burneth with fire and brimſtone. Apoc. 21, ver. 8, and the ſmoke of their torment ſhal ascende euermore and they ſhall haue no reſt day nor night, Apoc. 14. verſ. 11. Wherefore if the former argument cannot like an heauenly Adamant and Loadſtone drawe vs to preparation, (as this Argument is moſt effectuall & preualent with the regeneratē,) yet let the threatening of damnation, like a terrible thunderclap, or a great peale of ordinaunce rowſe & awake vs from ſinne, and drie and enforce vs to make our ſelues ready. And if the feare hereof in very Reprobates, can worke ſo

so far forth as to compel *Simon Magnus* to desire *Peter*, and *John* to pray to the Lord for him, that none of the things that they had spoken might come upon him, Act. 8.24. and when *Paule* disputed of judgment, it could make *Felix* to tremble. Act. 24. 26. much more must it preuaile with those that make a better profession, and waite for eternall redemption. *

Lastly our Sauiour Christ, and *Paul* &c. by this argument endeououred to awaken the secure. Mathew 23.33.2. cor.5.11.

*And thus much in generall of the person
that is to be prepared and to prepare
her selfe.*

Now that we may proceede more orderly in this point, and the reader may take the more benefit, and profit by it. We are first to propound the principall heads of this preparation, and Secondly the proper and set time of it. The principall heads are these four,

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12

3

4

foure, faith in Christ; Secondly purity and innocency of life. Thirdly the duties of charity and good workes, and lastly a seruent desire, and liuely hope in the patient expectation of the consummation of the mariage.

The first head is faith, which is nothing els but a perswasion of the fauour of G O D towardes vs in Christ, or as Saint *Paul* to the Hebrewes defineth it, the *επιδεσμός* or substance of things hoped for, it is called a substance, not for that in very deede it doth subsist, and hath a beeing, but because it doth present, and as it were set before our eyes that which is promised by G O D. Hebrewes 11. 1. Apoc. 1, 8. and it is *πείθω τοι πειθαρέν* that is a demonstration of things not seene; the wordē signifieth properly a conuincing of the conscience, for faith doth so conuince him that doubteth hee can doubt no more, not otherwise then if hee sawe them with his bodily eyes, and herevnto is to bee referred that

conuincing
of the
conscience

or the heavenly Bride.

that saying of Christ. Thomas because thou hast scene thou hast beleeeued, but blessed are they that have not seen, and (yet) haue beleeneed. Joh. 20.29. Therefore fayth that giueth vs an assurance of the accomplishment of Gods promises, whether corporall, or spirituall, temporall, and eternall, must needs bee the first, and the principall part of this preparation: this is the entry dore whereby wee are admitted vnto God, and into his house. Ephe. 3,12. without this it is impossible to please God for hee that commeth vnto God must beleeeue Hebre. 11,5. and what soever is not of faith (that is done in a conscientiable knowledge of Gods will) is sinne Ro. 14, 23. faith is the eye of the body, if the eye be single id est the faith sincere, the al the body shal be light: but if the eye be darke id est the faith corrupt, & vnsound, then the whole body is dark, so that neither hand, foote &c, can execute and performe his function. This faith is the stomach of the Soule to attract, digest, and conuert into good bloud,

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bloud, and norishment, the Heauenly
food of Gods word, & if it either want
appetite, to desire, power to digest, or
strength to retaine &c. the whole bo-
dy must needs by degrees languish,
and decay: finally it is the roote, founda-
53
tion, and the instrumental cause of our
iustification, regeneration, victory ouer
sinne, and satan, peace of conscience,
and eternall saluation. col. 2. 5. 6. Ephe.
6. 16. Act. 15. 9. 1 John. 5. 4. Rom. 5. 1.
Mar 16. 16. Ioe. 3. 15. 16.

*faith is
not dying*

Thus wee see by the properties, ef-
fects, and vies of faith it is necessary, &
there can bee no preparation accepta-
ble to God without it; wherefore if we
want it, wee must vse the meanes to
get, and obtaine it: and if wee finde
our selues possessed with it, wee must
then preserue, cherish, and norish this
holy flame with the knowledge of
Gods word, with the vse of the Sacra-
ments, by conference, by meditation,
by prayer, by practise of good workes,
and by hope, expecting, and waiting
for the ende of it, euen the saluation
of

or the heavenly Bride.

of our soules. For first our faith through the frequency and violence of temptations , is often sore assaulted and weakened , and therefore it had neede be repayred and confirmed.

Secondly onely that faith that vsual-
ly doth growe and encrease, is the sa-
uing, and lively faith, and shall never
be extinct, for defect of oile; nor pine
away by any spirituall consumption,
but continueth firme, and vnmoue-
able, and obtaineth the promises
Eph.4.11.12.13. *lo*

Lastly if faith haue not (as before specified) his continuall supply of food,
it will faile as the wine did at the mariage in *Cana of Galil* , if it be not no-
tished , and preserued , it will wither
like the come sownen in the stony
ground for want of moistuise, and it
wilbe lost as we see how it was in the
foolish virgins at the Bride gromes
comming, and that argued that it was
not true faith in existence; but onely in
apparence, and that it was rather an
opinion then a deepe impression: for

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otherwise the faith of Peter , and so of
Gods e'ect, shall not faile, and the gifts
of God(namely that directly concerne
saluation) are without repentance.
Luk. 22.32. Rom. 11.29. neuer extinct,
or taken away.

note

1 But that neither with the ignorant , nor with the hypocrites , nor
2 yet with the Papists and other heretiques wee content , and deceiuie our
3 selues with a mocke faith, an historiall
4 and temporary faith , or with a crackt ,
and erroneous faith , instead of that
which is sauing, and iustifying, we must
sound and search our soules , whether
wee bee Orthodoxe , and vncorrupt in
the principles of faith, whether we rest
wholy vpon the right obiect, whether
it be joyned with particular applicatiōn , and lastly whether we discerne and
find in our selues the inward&outward
signes, and evidences of it, for then vndoubtedly wee have that faith that iustifieth
the sinner , purgeth the heart , engrasteth vs into Christ , and saueth
our soules. But of these , and the like

note

par-

particulars briefly, and in order.

Principles and foundations of faith
are these, *preaching of the word of God,*
is the ordinary and *principall* meanes
of saluation. *Rom. 10 14.* Christ is
both God and Man in one person, per-
fect G O D and perfect man: man to
suffer and dye, and satisfie for sinne in
our nature that had offended, and God
to support his humanitie, to give effi-
cacie and power to his doctrine and
miracles, and to adde infinite merite
and desert to all his actions, and suf-
ferings. Thirdly, onely faith is the
hand and instrument to apprehend,
and apply C H R I S T vnto vs with
all his blessings, and so to iustifie
vs.

Faith is like the eye, which albeit
in the acte, and vertue of seeing, it is
alone: yet not solitarye and alone in
the bodye, but ioyned to other parts:
so faith, albeit it alone iustifieth vs
before G O D, yet it is not solita-
rie, and alone, but alwayes according
to the proportion of it accompanied

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with holy life and good works. Gal.5.

verse.6.

There are onely two Sacraments which Christ instituted, and left vnto the Church, Baptisme the sacrament of our new birth, and entrance into christianitie, the outward signe whereof is Water: and the Lords Supper, the sacrament of our growth and perfect nourishment, and encrease in Christianity, the outward signes and matter whereof are Bread and Wine, remaining both Bread and Wine for substance, both in the sacramentall vſe of them, and afterwards as Paul maketh it manifest. 1. Cor. 11. 26. 27. That no man performe and fulfill the lawe, and therfore no man is to hope and looke for righteousness and saluation by that obedience which hee sheweth to the lawe, Rom. 8. 3. Gal. 2. 15. 16. That we cannot make satisfaction to God for the least of our finnes, but that Christ alone hath most fully, and onely performed it. 1. Pet. 2. 24. Apoc. 1. 5. 6. That the saluation of all that beleue

is

is certaine and infallible , not onely in Gods decree , but also to themselues , Rom.8.38. Heb.10.22. and therefore that the opinion of the Papists is wicked , which make faith yncertaine , and so holde our saluation to bee doubtful .

That all doctrine necessary to salvation is contained in the Scriptures , so that nothing is either to be added to it , or detracted from it , Deut.4.2. Apoc. 22.18.19. Gal.1.8.

That the knowledge of the Scriptures are necessary for all sorts of people for their salvation , and therefore that they ought to read them , that they may thereby learne and vnderstand , what God would haue them to beleuee , and doe , John.5.39. Mar.12.

24. Matb.22.29.

That God alone is to be adored of vs , and that no part of diuine worship is to bee giuen vnto any creature , Matb.4.10.

That holiness of life , & good workes as effects , and consequents of faith ,

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and the way wherein wee should walke,
Ephes. 2.10. is necessarily required of
all that will be sauued, Hebr. 12.

9 That the Sacraments are onelye
signes and scales of righteousnesse,
and not causes of saluation, and there-
fore our saluation doth not so depend
vpon them , that they that want them
must needs bee damned , whereas our
saluation consisteth onely in Christ his
merits, Marc. 16. 16. which none can
dispoile and dismantle vs of.

10 That Christ his body was but once
conceiuied of the substance of the Vir-
gin *Mary*, and cannot bee made of
any other matter, and that C H R I S T
hath onely one body , and therefore it
is not made of Wheate bread (as the
Papists say it is dayly) for it is not the
seede of *Danid*, and bread is not the
flesh of the Virgin.

11 That the humaine nature of Christ
is now onely resident , and contained
in heauen, and therefore it is not to be
adored in earth, *Act. 3.*

That

That the whole force, vertue, and efficacie of our saluation, and redemp-
tion, is in the onely, and once offered sacrifice of C H R I S T, *Heb. 10. 12.*
14. and that this sacrifice could bee offered of none but Christ, who was to be a Priest for euer.

Lastly (to omit diuers other articles, which bee more plaine, and confessed) it is a foundation of faith, to know, beleue, and hold, that then immediatly after the dissolution from the body, the soules of the righteous are carried by the *Angels* into heauen, and the soules of the wicked and impenitent, are carried by the diuell into hell: and that the same bodyes with all their perfect partes, and demensions, shall for substance bee raised vp by C H R I S T at the day of iudgement, *Job. 19. 25. 26.* Of this maine and principall article many are ignorant, or at least not iuditiously and soundly perswaded, as may appeare by the examinatio of the ignorant people

Luke. 16.
vers. 22.
Luke. 12.
vers. 30.

both in their sicknesse, and otherwise.
These heads, & foundations viz. they
that shall either with *Atheists* deny al,
or with the Church of *Rome* deny , or
by consequence ouerthrowe most of
them , or with the common, or vulgar
protestant bee ignorant of them ; can-
not possibly (for the time present) haue
true faith, for faith can no more then
a temple, a house, or any other edifice
bee without his many grounds , and
foundation . Wherefore if we erre, or
bee ignorant in these , or in the like
principles of faith , let vs by diligent
hearing of the word , reading of the
Scriptures, and *Orthodoxe* booke s, by
consulting the Godly learned , and by
earnest prayer to G O D for illumination
and vndeſtanding, ſeeke to bee
better informed, and reſolved.

1012
The ſecond point to bee conſidered , is whether Christ with his onely
merites , and obedience bee the onely
Object of our faith, ſo that in matter of
ſaluation wee vtterly diſclaime , and
renounce all other feined merites , fa-
tisfactiōns,

tisfactions, intercessions of men, and
Angells, for Christ alone is our perfect
redeemer, and mediator. Act.4,13.
Heb.7,25. Phi.3.

The third point, whether our faith
doe not onely rest in abare and naked
knowledge, and history of Christ, (as
the Fayth of the devills, and reprobates
doth) but also apply, and appropriate
Christ, yea and enclose (as it were)
him, and all his merits vnto them-
selues, and their owne saluation: for
as without vse, and application of the
weapon there is no defence, or annoy-
ance: without vse, and application of
medicine no cure, without vse, and ap-
plicie of meate and drinke, no continu-
ance of life, without putting on of ap-
parell no warmth, or hiding of our vn-
seemly partes, without acceptance,
and perticuler acknowledgement of
the Kings generall pardon, there is no
forgiuenesse: So vnlesse we apply and
appropriate Christ with all his obedi-
ence, and merites vnto our selues wee
haue no comfort; helpe, and benefit by
him;

ndishor
that ha
in f.c.

3

w day

1

2

3

4

5

So vnday

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him wee do ebat beate the ayre, run at
randome, and shooote at the rouers.

*W*herefore to conclude this point,
wee must say with *David*, *O Lord my*
strength and my redeemer, and with
Thomas the Apostle, *My Lord and my*
God, and with the Church in the Can-
ticles *my welbeloued is mine, and I am*
bis. Cant. 2. 16.

Fourthly we are a little to consider,
& take a view of some pregnant, & re-
markable signes, and effectes of true
faith, whereby (as by certaine trutly in-
telligencers) we may be informed, and
certified whether we haue true fayth,
or not.

*F*irst it is one signe of a beleeuere to
ioyne, and associate himselfe to those
assemblies and those people wherein,
and amongst whom the true, & sincere
worship of God is professed, and es-
tablished: for in the 2. of the Acts of the
Apostles it is sayd *the Lord added to the*
Church from day to day such as should
be fassed. Act. 2. 47. And it is a note of
perdition for a man to forsake the holy
assem-

or the heavenly Bride.

assemblys, & so to withdraw himselfe and
bis faish from G O D, Hebrewes. 10.
25.and 39.

Thomas absenting himselfe from
the Apostles and their fellowship but
some eight daies, or there abouts was
so hardned in ynbeleife that he would
not beleue the testimony, and affeue-
ration of the rest of the Apostles that
told him that Christ was risen , except
hee might see the print of the nailes, Ioh.16.ver.
and put his finger into the print of them, 35.
and put his hand into his side, and had
not CHRIST beeene so mercifull
vnto him , as to condescend to his
infirmitie , and withall to mollifie
his heart hee had perished in his
obstinacie , What then is to bee
sayd of them that seldome , that neg-
ligently , yea that never come in-
to GODS Chamber of presence
to heare the blessed Preaching of his
word, and to pertake of the Heauenly
Manna of the Sacraments , surely
they are in a most dangerous and des-
perate case.

A

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- 2 A second note of faith is, constantly, wisely, and boldly to confess and maintaine the doctrine of saluation, and all the foundations of fayth when we are thereunto called: For we must beleue with the heart, and confess with the mouth. Rom. 10.10. We must haue Christ his name written in our forheads. Apoc. 14.1. Wee though we
- 3 liue where satan hath his throne, must keepe Christs name and not deny the faith. Apoc. 2.13. Wherefore it standeth vs vpon to looke to our selues, and to beeware that wee bee not daunted with scoffes, and slauders, terrified with feare of trouble, and persecution, seduced with flattery, ouercome, with false persuasions, and corrupted with offer of profit, and preferment. For if wee bee ashamed of Christ our good Lord, Maister, and Redeemer, he wilbe ashamed of vs, if wee deny him, hee will deny vs before his Heauenly Father, and all the Holy Angells: and contrarywise if wee confess, and honour him before men, hee wil confess and

no. 16

and honour vs. Finally wee are (then
onely) made partakers of Christ if wee
keepe sure vnto the end *την αχερ τος την*
σανως, id est, the beginning of our as-
surance, (or wherby we are vpholden.)
Heb.3.14.

A third eidence of fayth is to shew
and make knowne our dislike, and ha-
tred of errorr, and false doctrine, yea
to set, and oppose our selues against
it, so farre forth as our calling will
warrant.

Thus *Danid* professeth that hee
hateth all false waies. Psal.119.104.
and 128. Thus *Paul* being at *Athens*,
and seeing the Citty *χαρισματων id est*
that is addicted to Idolatry, it is sayd
that the Spirit in him *προπληρωθει*
was prouoked to indignation. Acts.
17. 16. and thus the Angell of the
Church of *Ephesus* is commended,
because hee could not forbear them
that were euill, because hee did exa-
mine the false Apostles & found them
out. Apoc.2.2.

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A ~~languor~~, and that a more inward,
and infallible note of faith is with Ezeckias, David, Job, Anna, Gedeon, and
others to beleue, and depend vpon
God, eu'en then when wee haue
(for the present) no feeling, and when
in trouble we see no meane of deliuer-
rance, for this is a demonstration that
we rely wholly, and only on his helpe,
and therefore is most acceptable to
his maiesty, yea ; if God in our see-
ming, and apprehension should wound
vs, bee an enemy vnto vs, write bitter
things against vs, yea, and kill vs, yet
must wee trust in him. 2. Chro. 32.31.
32. Isay. 38.ver.2.3. Psalm 77.7.8.9.
Job. 13.ver.15. 1.Sam.ver.15. 14g.6.
13.3. Sam. 15.26.

- For God many times leaueth his
Children without sense, and feeling of
present comfort, & that partly to bring
them to repentance for sinnes past. Job.
13.26. partly to make them knowe
themselues for the time present. Deut.
13.2.3. partly to preuet sinnes in time
to come, 2.Cor. 12.7.8.

A

A fourth note is the gift, & practise
of prayer, or the invocation of Gods
name in the only mediation of Christ,
for this is a speciall character, and note
of an elect of God, whereby he is dis-
cerned from an Infidell, or reprobate,
and is knowne to bee one of Gods
Children. *Rom. 10. 14. 1. Cor. 1. 3, 2.*
Tim. 1. 19. and contrariwise it is a
brand of an Infidell, or an Atheist
neuer to pray. *Jeremy 10. 25. Psalme*
14. 4. But that wee bee not decei-
ued herein, for ignorant people may
mutter ouer, and say by rote certayne
prayers, and the hipocrite, may make
a goodly shew, certaine rules must bee
obserued and heeded.

First that our praiers bee made in
knowledge of Gods will, otherwise
they are not made in fayth, and so can-
not please God. *Rom. 14. ver. 4.*

Secondly that in priuate we pray not
so much by prescript forme, as accor-
ding to the present sense, & feeling of
our owne wants, & imperfactions cra-
ning the supply of them.

Thirdly

3 Thirdly , that it doe not confit in a few words of course, but bee enlarged as time, and our present necessities occasion vs. *1.Sam.1.vers.15.*

4 Fourthly , that the matter and subiect of our prayers bee chiefly, and in the first place , the aduancement of Gods Gospell and kingdome , the remission of our owne sinnes , and the saluation of our soules , and then in the second place to pray for temporalls, and outward things , but alwayes conditionally , and with subiecting our wills to Gods will. *Math.26.ver.39.*

5 Fifthly , it must not be only for a brupt vpon a sudden motion , or onely in time of great trouble , but daily , and continually, for thus are wee taught to pray incessantly, and never to giue ouer vntill God graut our requests. *1.Thes.5. Luke.18.7.*

6 Sixtly, wee must pray in humilitie, and in vnfained loue to God and men, for the proud mans prayer God reiecteth, *Luke.18.vers.14.* and the malitious mans prayer , and sacrifice is abho-

abominable. Lastly, (not to be tedious,) wee must not pray onely for our selues, and kindred as carnall men (in their manner) sometimes doe, but for the whole church of God vpon earth, and for euery state and condition of Christians, as Kings, Counsellors, Rulers, Judges, Magistrates, the reverend Prelates, Pastors, Preachers, Ministers, commons, and most earnestly and compassionately, for those whom wee know afflicted, hated, persecuted for the truth, and Gospels sake, or for any good cause whatfoever, or where-so-ever.

If thou finde all these signes of faith, or most of them in thy selfe, be thankfull to G O D for them, and which of them thou feelest, and perceuest thy selfe to bee destitute of, in part, or whole, seeke for the obtaining of it, and if thou bee wholly voyde of them, then it is high time, whiles opportunitie serueth, to labour to procure them by all holy meanes. Looke therefore to the maine chance, get and nourish

F faith,

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faith, and thou canst not perish : but want, or neglect thou it, and thou canst not bee saued , *Iam horum manus accipe.*

To the former notes, and testimonies of faith, may very well be added puritie, and innocencie of life, and a liuely hope of eternall glory, for these are certaine and infallible notes of faith, and peculiar effects of it; but of these I purpose to treate distinctly, and more at large in the two next points of preparation, wherof these are branches. And thus much of faith, the foundations obiect, application, and notes of it.

1 hour
The second principall head in this preparation, is puritie, and innocencie of life and conuersation. This is a notable and peculiare worke, and declaratiōn of faith, and it proeedeth, as naturally from it, as the beames from the sunne, the waters from the fountaine, and the fruites in their season from the fruitfull tree, herevpon saith
is

or the heauenly Bride.

is said to purifie the heart, *Acts. 15.9.*
faith, and repentance are both pre-
ached together, and so ought to bee
practised, *Mark. 1.15.*

The necessitie of this holinesse, and
innocencie appeareth plainly : *wis-
out holinesse, no man shall see God. Heb.
12. 14. except Christ washe vs wee haue
no part with him, John. 13.8. except a
man bee borne of water, and the holye
Ghost, hee shall never enter into the
kingdome of heauen. John. 3.5.* Finally
*no uncleane thing shall enter into the
heauenly Cittie, neither whatsoever wor-
keth abomination, or lyes, Apoc. 21.
27.* Likewise innocencie and harmlesse
simplicite is a cognizance and badge
of them that are prepared for Gods
kingdome ; for they must bee innocent
as *Doues*, *Math. 10. 16.* harmlesse as
yong children, *Mat. 18. 3.* without guile
in their mouthes, Psalm. 32. 2. suffering
wrong rather then offering it , and
dooing no man iniurye, but labour-
ing to doe good to all men ; and no
matuaile , for beeing borne a new

and cast into a new molde , wee must
operari secundum formam renouatam,
according to our new nature , (so must
be our actions;) and if wee bee rightly
regenerate, the effects that doe retaine
the similitude of the cause, must needs
entertaine some correspondencie with
it.

Secondly, Christ Iesus the vnspot-
ted Lambe of GOD, will neuer marry
with the Church , vntill shee bee first
washed and sanctified, Ephes. 5. 26. 27.
and they onely that haue not *defiled*
their garments, id est , corrupted their
conscience with grosse and grieuous
sinnes, shall walke with Christ in white,
Apoc. 3. vers. 4.

Thirdly , being contracted, and in-
grafted into Christ, that is, holinesse it
selfe, we must not walke after the *flesh*,
but after the *spirit*, Rom. 8. 1, wee must
be conformable vnto Christ his death
by mortification, and to his resurrecti-
on, by newnesse of life, or else wee are
no liuely members of his body , but
dead and roten flesh. It is an axiome
in

in Philosophy, quo quid propinquius bono, eo melius, Aristo. 3. Top. wherefore if we be in Christ, and contracted to him, wee must needs be better, for wee
are not onely neare him, but of him,
and he in vs, and we in him. And that our holinesse and innocencie of life
bee not rather in the flowre, then in the fruite, and in pompe more then in
prooffe, we must see that it be constant,
and encrease; ~~as~~ as wee continually,
partly by ordinary slips, and infirmiti-
ties, and partly by spirituall conflicts,
& combates, receiue some losse, foiles,
decayes; so must we dayly endeouour
to strengthen our selues, to repaire our
decayes, and to mend our garments,
and to regaine, and recouer our losses,
And as generatio unius est corruptio alterius, so wee must see how by the en-
gendering of holynesse, sinne doth
decrease; for as one kingdome can-
not endure two Kings, so the king-
dome of Chrift cannot confort with
the dominion of Satan.

120 f.c.
the 20. l
1 march
2 march
Ragion

Wherefore we must not please , and content ourselues with the out-ward shew of holinesse, or deceiue our selues with the opinion that men may conceiue of vs , out-ward shewes are like Sodome Apples , goodly in colour, and appearance , but if a man crush, and open them , they are nothing but powder , or ashes, and as for mens opinion of vs , it is no certaine euidence of our inward holines , for Hipocrisie is spunne with so fine a thred , that it can deceiue the most Godly , and iudicious (at least for a long tyme) in the world , thus David was deceiued in Achitophell his familiar and counsellor, the Apostles in Iudas , and the whole Church in Nicolas, one of the seauen Deacons.

Secondly wee must not onely bee innocent our selues , and holy , and here-upon thinke wee may endure filthy speach , horrible blasphemye of GOD S sacred name , false imputations laide vpon iust men , open drunckennesse , and notorious profanessse

profanesse in others ; but we must(if wee haue any dramme , or sparske of grace in vs , or any partickle of zeale for God,)rebuke them , and shew our hatred,offence , and opposition against them. *Eph. 5.11.* Herein our loue to God,our hatred of euill , our strength, and resolution in Godlines is euidently discryed , and discouered *Luke.23.41.**Act.14.ver.14..*

Thirdly wee must beware , and shunne ill company and fellowship ; for if wee bee not armed with speciaall grace , and also most chary how wee come into their company , they will soone infect , coole , and corrupt vs. They are as the pestilent vapor to the apt and open body , as fire to the tynder , as pitch to the hands , as *Dalila* to *Sampson* , and as *Iesabel* to *Achab*; they are so ready and forcible by their ill president , and perswasions to infect , and our nature soe weake , and impotent to resist if it bee not alwayes assisted with speciaall grace , and the spiri of God

God, that the Holiest, the Wisest, the Strongest haue hereby soone beeene defiled, and polluted, how much more those that either haue very little grace, or none at all, and that make no conscience, and choise of their company.

The third head, or principall part in preparation is *Charity*, and the *Fruites*, and *effects* of it, charity, or loue is the *fulfilling of the lawe*. Rom. 13.10. it is the *bond of perfection*. Colo. 3. 14. For it knitteth, and bindeth all other vertues together, that they be not dissolved, and it prefereth them; this charitiie dependeth vpon the loue of God, and cannot bee in any heathen, the shadow of all other vertues (besides this) may bee in *Pagans*, as piety, bountie, modestie, patience &c. but not this, & this doth vnite, and ioyne all the members of the Church together. Finally without this, if wee haue all other rare perfections yet before GOD wee are nothing. Cor. 13.2. Charity is in respect of the eternity of it greater; yea preferred before fayth, and hope.

charity

100

hope. 1. Cor. 13, 13. for fayth, and hope determine with this life, *but loue abideth for ever.*

Againe in respect of the obiect, and the visibility of it, it is greater then either fayth, or hope, for fayth, and hope haue for their obiect only G O D, and Christ, but loue extendeth it selfe to God, and man. Rom. 8. 25. fayth is in it selfe inuisible, but loue, and charity perspicuous, and apparant. Iac. 2. 16. 18. this charity, and loue is not onely in tongue, in promises, and in affection, and welwishing to men, but also in truth and indeede, as 1. John. 3. 18. *Charity is bountifull and seeketh not her owne.* 1. Cor. 13, 4, 5. it is *communicatum sui*, that is, imparteth that which she hath to others, and here that principle of Philosophy is verified, *bonum quo communius eo melius*; the more common it is the more comfortable. It doth not (as in many of our inclosers) impale, imparke, and hedge in the common groundes, and fields to her private vse, to the weakening of the State.

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State , and the ruinating of the Communalty, but like a fountaine, sendeth, and streameth forth her waters vnto others, shee is so farre (as it is to be feared many practise) from appropriatieng to her selfe in part, or in whole the poore mens stocke, and collection mony gathered , and giuen for building, or repaireing of Churches, or Townes, that haue beeene consumed by fire, that she liberally giueth of her owne. But (to ende this point) the practise whereof should never ende. As faith worketh by charity , so there are certaine particulers wherin her Offices are most conspicuous , and obseruable. First we must bee lights , and lamps to others by our examples, and not looke who will begin first, as *Mathew 5.16.*

2. Cor. 9.2.

Secondly when our brother offendeth, we must in charity , and discretion admonish him, and not to suffer him to perish in his sinne (as many do) rather deridying him , then directing him, *Mar. 18.15.*

Thirdly,

Thirdly, wee must exhort, and per-
suade others to Godlines, and good
workes, *Heb. 3, 13*. Fourthly we must
by *Sympathy*, and fellow-feeling, & es-
pecially by words of Scripture rightly
vnderstood, and well applied, comfort,
and cheere the afflicted, *1. Thessa. 5, 14*,
and therefore wee must not post, and
put off, all to the minister, as though
it cōcerned not vs at all. Fifthly we must
pray for others, and especially for their
conuercion, and saluation, *1. Timot. 2, 1*
2. and that both publikly, and priuate-
ly. And lastly euery man must accord-
ing to his ability, & other mens wants
and necessities willingly & seasonably
impart of his worldy goodes for
their releife, *Acts. 2, 21. 2. Corinthi.*
8. Galla. 6, 10. 1 John. 3, 16. This is
the touchstone of many, and most
mens religion in these last and worst
dayes, for herein they are most
fauty and defective, but let them that
will not doe good with their tempor-
alls, beware least they for omission
heereof, iustly bee condemned
wth

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with the two rich worldling , in Luke Chapter 12. 17. 19. and Chapter 16. 24 , and with infinite others at the day of judgement. *Mattheu* 23. 42. 43.45.

The last point, and branch of the preparation is *hope, desire, and expectation of the marriage, and the glorie, and ioye of it*, and herevpon it is that hope is called the *Anker of the Soule*, sure, and steadfast, to stay , and sustaine vs in all stormes , and tempestes of temptations, *Hebre.6.19.yea the kingdome of Heauen* , which wee waite for , is called , *A blessed hope. Titus. 2, 13. this hope of eternall glorie*), is a notable meanes to stirre vp men to purge , and reforme themselues. 2. John 2. 3. with the expectation of which blisse , wee must comfort one another. 1. *Thesalonians 4, 17.* and wee must both in temporall, and spiritually tryalls not growe impatient, as the rebellious Iewes that could not expect, and stay for *Moyses* fortie dayes

daies, but would needes in the meane time play the Idolators; but with the woman of Canaan, after a first, second, and third repulse hope still Mat. 15.27. 28, we must with the Creeple, in John sometime before wee be cured waite thirty eight yeares. Job. 5. 5. 7. Wee must with Abraham against hope, believe vnder hope, Romans 4, 8. And as the Iewes patiently (many of them) waited in hope of the accomplishment of Gods promises many yeares, both their deliuernace out of Egipts tirranny, and afterwards out of Babylons captiuitie, yea and expected, and desired many hundred yeares the Incarnation of Christ before that they in their posterity enjoyed it: so must we also tarry the Lords leasure, in patience, and in hope sustaine our soules. Psal. 37, and waite all the daies of our pilgrimage vntill Christ come vnto vs by death, or the last iudgement, for our full, and finall redemption. Shall the hus bandman waite for the pre-
cious fruite of the earth, and haue long

5
all vther

Six.

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long patience vntill bee receive
the first , and the latter raine , and
shall not wee bee much more patient,
and settle our hearts , seeing the com-
ming of the L O R D is so neere. Iam.
5 7.8.

To this hope wee must annexe,
and adioyne an earnest desirē , and
ardent prayer ; as for the accom-
plishment of other promises , so spe-
cially for the second comming of
our L O R D and Sauicur I E S V S
C H R I S T .

Hence it is that wee are tought
to pray thy Kingdome come, Mathew
6. 10 to hasten vnto the day of the
comming of G O D , 2 Peter 3, 12.
to desire to bee cloathed with immor-
talitie , yea, to si h for it. 2. Corinthi.
5.9 We must say come L O R D I E-
S V S , come quicklie , Apoc. 22.19.20.
*How long L O R D I E S V S , how
long ? Apoc. 6.10. 11.* Wee must with
the creatures ~~atroposky~~ that is care-
fully , and desirously looke for. Romans
8. 19. as hee that out of a prison
grate,

grate, or casement, putteth forth his head to behold a farre off him that is expected.

Reasons in briefe to kindle and encrease this hope, and desire of this solemnization, and perfect coniunction with Christ, are especially four: First the example, and fervent desire of the creatures, who albeit they be sin-lesse, yet because mans sinne hath corrupted them, and doth continually peruerit and abuse them; they in their kinde fervently desire to bee freed from this bondage, and to bee restored into the glorious libertie of Gods children; much more wee that haue received the first fruites of the spirit must long, and looke for a farre more glorious estate. *Roman. 8. 19. 21.*

22.23.

Secondly, the infinite miseries, troubles, persecutions of the world, and the vanitie, ticklish and fickle estate, and mortality of all things herein contained, must stirre vp our hearts desire, and expectation of full redemption,

and

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and glorification, *Phil. 3. 20. Heb. 13. 13. 2. Cor. 4. 8. 9. 17. Collos. 3. 1. 2. 3.* to this purpose doth the triumphant Church in heauen, (in a generall sort) defire the end of the world, that the Lord may iudge, and avenge their blood that was shed vpon the earth, *Apoc. 6. vers. 10.*

3 A third reason, and that more principall, is that an end may bee put to all sinne, and wee may haue perfect victorie ouer it, yea, and treade downe Satan vnder our feete; for then we shal be deliuered frō all the relicks, stumps, rootes, and remainders of sinne. *1. Cor. 15. 55. 56. Rom. 16. 20. Apoc. 3. 4. and 19. 8.* Whereas in this mortalitie, wee dayly, and euery moment, sinne against, and offend our G O D , breake all his commandements, and prouoke his anger, and pull downe many iudgements vpon vs. *Rom. 7. 17. 18. 19. and 23. 24. Gala. 5. 17.* yea all our obedience, and our best actions, are tainted with sinne, and so vnperfect, *Isa. 63. Tit. 3. 5. 1. Cor. 13. 10. 11.*

Lastly

Lastly, the fruition and enjoyment
of Christ his glorious presence, and
perfect fellowship, must be a forcible,
and effectuall meanes to confirme our
hope & enflame our desire, *Phil. I. 23.*
Hebr. II. 25. 27. for here is the banquet
that never endeth, the mariage that
lasteth for euer, the triumph that is
perpetuall, the absence and remouall
of all euill, and the presence and pos-
session of all good; but hereof wee
must speake more at large in the third
generall section.

Here, by this doctrine are condem-
ned all *Sadduces*, *Atheists*, *Nullifidians*,
and *Scorners* of Christ's comming, who
because they walke by *sense*, and not
by *faith*, by reason, and not by *Scrip-*
ture, and follow their owne lusts; and
will not bee ruled by the line of Gods
word, deny, and deride the doctrine of
the resurrection, Christ's second com-
ming, heauen, and hell, as *2. Pet. 3. 3. 4.*
2. Tim. 2. 17. 18.

Secondly, here are reprooved, and *Vse. 2.*
conuinced all *Epicures*, *Libertines*, *loose-*
liners,

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liuers, and all worldlings , and voluptuous persons, who albeit they in worde deny not any Article of faith , as the former did , and doe ; yet they denie the power of all religion in their hearts , and so liue as though there were neither God nor diuell, heauen or hell , louing riches more then religion, and pleasures more then pietie.

2.Timot.3.4 5.

Vse.3. Thirdly wee shall by obseruing and noting the measure & quantitie of our hope, and desire of Christis comming,&c. judge of , and discerne the quantitie of our faith ; for these being necessary effects of faith,if they be great and liuely so is our faith, and if they bee weake or dead , so is our faith ; for the tree is knowne by the fruites , and the cause by the vndoubted and proper effects of it ; And thus much of preparation, and the principall parts of it.

Now we are to come to treat of the speciall opportunitie , and time when, both this generall , and particular preparation

paration is to be made, & that is onely
the present time, and this present life,
whiles the day, the light, and the truth
lasteth, and while the meanes, and mi-
nistry of grace, reconciliation, and sal-
uation are offered, and continue, *Titus*
2.10. Gal.6.10. Job.9.4. Job.12.35.36.
2. Cor.6.1. before our hearts be harde-
ned with the long custome of sinne, and
so they become vncurable; *Hebr.3.13.*
Acts.28.27. whilst Christ knocketh
at the doore of our hearts. *3.20.* before
the night commeth, *Job.9.4.* and the
doore bee shut, *Luke.13.25.* for in
the graue, in death, and hell, noe
prayning of GOD, and no time of
repentance, and reconciliation, as
Isay.38. Luke.16.24.25. the Bride
must trimme her selfe in this life. *Apo.*
19.7.

Now must the wedding garment bee
prouided, *Marb.22.11.* this life is the
time of grace, for the ministerie of re-
conciliation is onely here. *2. Cor.5.18.*
1. Cor.15.24. and *28. Ephes.4.11.12.*
13. for at the daye of iudgement

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it shall wholly cease. Lastly, Christ forgiueth sinnes (onely) in earth, *Luk. 5.* 24. and the Apostles, and so the ministers of the word in al ages succeeding them, *binde* and *loose*, *retaine*, and *remit* sinnes in earth, *Math. 16.19. John. 20.* 23. wherefore we must secke the Lord whiles he may be found, and in the sixe dayes of this life, prouide vs of the *heauenly Manna*, that wee may keepe with him an euerlasting Sabbath in the highest heauens.

Here is ouer-thrownē that vile and damnable doctrine of the Popish purgatorie, who imagine, and teach that the soules of many are temporallye tormented in Purgatorie flames, and that they may bce eased and released of their torment, by the prayers and intercessions, and satisfactions of the liuing, and specially by the pardons of the beast, I meane not *Nebuchadnezar* transformed for seauen yeares into a beast, but the Pope eternized for one; whereas first, this late coyned doctrine is iniurious and derogatorie to Christ

his

or heauenly Bride.

his all-sufficient satisfaction, who dyed
(onely) once to put away sinne, *Heb.*
9.26. Hebr.7.25. and in all places of
scripture, merite, satisfaction, and re-
demption, is onely ascribed to his
bloud, to his stripes, to his sufferings,
both in soule immediatly, and also in
body ioyntly and apart, &c. Secondly,
he that beleeueth is saued, and he that
beleuueth not is condemned already,
viz. in the decree, and by the word of
God, *John.3.8.* Thirdly, who-so-euer
repenteth not, and beleuueth not, dy-
eth in his sinnes, and so vndoubtedly
perisheth, *John. 8.21. Ezech.18, 24.*
Luke 13.3.5.

Vse. I.

Fourthly, the rich glutton making
intercession to *Abraham* in behalfe
of his hue bretheren found no fauour,
but receiuied a iust repulse & reproofe,
Luke.16.29.31.

Fiftly, *David* whiles the child borne
in adultery lucd, prayed for his life,
but as soone as it was dead, then hee
ceased praying, and fasting for it,
for hee knew it would not auayle.

G 3

2.Sam.

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2. Sam. 2. verse. 22. & 3.

Lastly, the penitent theefe that suffered with Christ, and neuert had done good, vpon his serious repentence, and firme faith, albeit wrought miraculously at the last houre, had a promise made him to bee that same daye with C H R I S T in Paradice, *Luke* 23.43. which Saint Paul enterpreth to be the third heauen. 2. *Cor.* 12. 3. 4. beeing compared together. Now if any man had gone to purgatorie fire, and shold there be further purged and prepared, no doubt he had beeone one, *sed hec haltenus de questuofissima papistarum fabula.*

Use. 2. Secondly, seeing that there is no libertie, and peace of conscience vntill men repent, *Prou. 18. 14.* and no actuall pardon, and that the time to repent, and prepare our selues, is onely this life, which is short, momentary, & transitory, and wherein, the children dye as well as the ancient, yong-men as well as the olde, the strong and lustie, as soone, and as sodenly, as the weake,

weake, it must learne, and schoole vs
in no wise to deferre our repentance,
and time of preparing our selues, but
to begin betimes, and to hold on to
the latt breath.

For first we are bound, and command- 1. Reason.
ed to serue God in spirit, and trueth,
and that all the dayes of our life, Luk.
1.74.75 *ergo*, we must not put and post
of all to old age, not knowing whether
we shall euer liue to it, or not.

Secondly our iourney to heauen be- 2. Reason.
ing long, the preparation great, and
the time very short and vncertaine, we
must bee wise, and redeeme it, and re-
pent when we may.

Thirdly, we must with *Salomon*, *Iac-*
sias, *Timothy*, *Joseph*, and others, serue
God in the dayes of youth, and in the
floure of our age, when our memory is
most apt and firme, our vnderstanding
most sharpe, our fences most liuely, &
we may best lay the foundation of an
holie and comfortable old age, thus are
we commanded and exhorted, Eccles.
12.1. *Psal. 119.9. Psal. 78.6.7.* and it is

their grete commendation. *Tir.* 1.4.
2. *Tim.* 1.5. 2. *Epist.* *Iob.* 4.1. *Iob.* 2.4.2.
13, 14. Whereas otherwise they that neglect, and omit to reconcile them-selues vnto God in their best time, & in the daies of their child-hood, and youth grow in time fenceles, and brutish, and hard-hearted, and are iustly forsaken of God in their old, and impotent age, that had no care, and conscience to feare, obey, and serue him in their youth.

Thirdly it is seldom, and rarely seene, that men that haue liued all their life, and spent all their golden dayes (as they call them) in superstition, sinne, and vanity, should vndoubtedly turne vnto God in their old age. It is more wonderous then vsuall, and there are onely some examples of it in Scriptures to keepe the aged from dispaire, but they are very fewe and rare, that we should not (as most doe) presume to much of it.

Lastiy of all ages, olde age (if it bee not before rooted, and grounded in fayth,

or the heauenly Bride.

fayth, in loue , and in the practise of Godlinesse) is of all ages the most vnapt, and vntoward , to perfoime these duties, to begin, and lay the foundati-
on of repentence, and to make it ready
for Christ. Wee may in this case in
some sorte say , *Can a man bee(new)*
borne when he is old, can he enter into his
Motheres wombe againe , and bee borne,
John 3.4. not being ignorant, and mis-
understanding the doctrine of rege-
neration , as Nicodemus ; but onely in
another sense affirmin that time to
be the most vnfitt . And there is suffi-
cient reason for it; for in olde age the
memory decayeth , the strength fay-
leth, the senses are infeebled and waft,
then are the euill daies of sorrow, and
labour , of payne, and aches , then *the*
daies, and yeares approch , when men shal
say that they haue no pleasure in them.
Ecclesi. 12.1. 2. then sathan is most e-
gar , and busie, knowing right well,
that then he must loose all, or gaine all,
wherefore let vs with the wise Vir-
gins prepare our selues whiles wee
haue

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haue time, let vs walke in the light
whiles the light shineth, and seeke
the Lord whilst wee may finde him.
Isay. 55.6.7. Which G O D grant. A
men.

The third Section.

*Then, they that were
ready &c.*

IN these wordes the solemnization,
and consummation of the mariage be-
twixt Christ, and the wise *Virgins*,
(or true Church) is contayned, and it
doth devide it selfe into foure partes,
viz. First what this solemnization is.
Secondly the place where; Thirdly, the
privyledges and prerogatiues of it. Lastly,
the use, and application of it.

The solemnization, or consummation
of the mariage is the glorious, and
perfect state of the elect after the re-
surrection, when they in the highest
Heavens shall with their eyes behold
CHRIST, haue fellowshippe and
liue

or the heavenly Bride.

live with him , and raigne with him
for euermore , being perfectly confor-
mable vnto him , and to his will, both
in body, and soule. *Phil.1.23. Mat.25.*
34.1. Theff.4.17. Apo.7.15.17.21.2.3.
4. John. 17. 21. In this description two
points are to be explained and expou-
ded, first the dignity , and comfort of
this *communion* , and *coniunction* with
Christ in glory. Secodly the *perfestion*,
and glorification of the Bride, and Vir-
gin both in soule, and body.

First touching the coniunction, and
marriage, and the excellency of it, the
continuall sight, & company of Christ,
the Sonne of rigteousnesse, and foun-
taine of all fellicitie, shall minister per-
petuall, and vnspeakable ioy, and
comfort to all Gods Saints , for they
shal no more walke by faith, (as in this
life) but by sight : they shall no more
darkely behold G O D in the glasse,
and ministery of the worde, or in
the speakeble of the creatures , but
see him face , to face , they shall
in the Imperiall , and Maiesticall
Court,

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Court, and Pallace of Heauen see
God, as he is. 1. *Iob.* 3, 2. 1. *Cor.* 13, 12
namely they shall so farre forth be-
hold Gods Maiesty, and the perfection
of his glory, as a finite creature , albe-
it glorified , is capable off; they shall
see him as hee is , but not how infinite
hee is. 1. *Timo.* 6. 16. And as for Christ
Iesus their redeemer, husband, and
head , they shall (as *Job* speaketh,)
see him with these same , and no other
eyes, *lob.* 19. 25. 26. They shall follow
him wheresoever hee goeth . Apoc.
14. 4, they shal see his face , and his
name shalbe in their for-head , Apoc.
22. 4. Finally the tabernacle of GOD
shalbe with them , and hee will dwell
with them , and they shalbe his people,
and G O D himselfe shalbe their G O D
with them, Apoc. 22. 3. Now if the
sight , salutation , and company of
man, and Wife, Father , and Children,
Kinsfolke , and acquaintance , friends
and welwillers , that are farre distant,
and haue bee long absent one from
another, bee so admirably gratefull
and

note

and so wonderfully delightsome, how
much more desirable, maruelous, and
vneftable will the continuall sight, and
fruition of GOD the Father, Christ
the Sonne our redeemer, and the Ho-
ly Ghost our comforter bee vnto vs in
the Parliament, and Throne of Hea-
uen? And if Moyses that onely talked,
and had conference with GOD in
the Mount but fortie dayes, was so
glorious in his face, at his discent, and
returne, that the *Children of Israell*
could not, or durst not behold it, how
much more vnspeakably Maiesticall,
and glorious shall they bee that haue
fellowish, (not as sinners with GOD
on earth for a fewe dayes) but as per-
fectly sanctified in the Pallace of Hea-
uen for euermore?

2. Cor. 13

Exo. 3.4.
ver. 3.5.

Herevnto in the second place, I
may well adioyne the mutuall, ioyfull,
and vnutterable communion with
all *Angells, Archangels, Patriarks,*
Prophets, Fathers, Apostles, Euange-
lists, Confessors, Martirs, and all the
true Saintes of GOD, of all de-
grees

grees for euerinore , who , by how many degrees , and in how many properties , especially in knowledge , in Holinesse , and loue , they excede , and excell all mortall creatures : so much more rare , and incredible comfort shal they by their mutuall fellowshippe , communicate one to another . They shall not be ignorant one of another , nor strange , and suspected one to another , much lesse , false , and hollow ; as in this worlde , partly by reason of ignorance , partly by reason of hypocrisie , and partly by reason of humane infirmities . it commeth oftentimes to passe , but they shalbe all one , in will , and consent , liuing , and louing together in perfect harmony of concorde , and charity .

Vse. The confideration hereof must cause vs to shun , decline , and abhor ill , and contagious company , (what in vs lyeth) and to haue our hearts , and mindes inflamed , and possessed with a longing desire to bee dissoluied , in the time appointed , and to enioy the most

or the heauenly Bride.

most blessed fellowshipe of GOD, of the Lambe, and of all the Saints, and Angels in glory for euermore.

The second partickle to bee made lightsome, and vnfolded is, *the perfection*, of the glorified soule, and the body.

Touching the soules iust and perfect men, they now after their dissolution from the body, are replenished with infinite ioye, and triumph in the *Heauenly Ierusalem*. Luke. 16. 25. Hebre. 12. 22, 23. Math. 25. 21. 23. but their ioye shalbe much more encreased, when the soules shalbe reunited to their bodies, Phil. 3. 20. and when the whole number of GODS elect Saints are accomplished, and come in, Apoc. 6. 10. 11. Heere they shall in Quires, and companies, mutually, and eternally magnifie, and praise the Lord (as afterwards I will more fully shew (when I come to speake of the rest of their prerogatiues.

Secondly in the minde, & vnderstanding their shalbe no error, ignorance, dulnes, but cleere iudgement & perfect wisdome,

wisedome, *1. Cor. 13.12.* for wee shall
be in perfect light, and the wisdome of
G O D shall manifest it selfe vnto vs :
secondly in the will and affections,
there shall bee no extasie or disltemper,
but perfect righteousness , integritie,
perfect loue of God, and his saints, aud
Angels , and absolute conformity to
Gods will. Lastly the body it shall be
a bright, glorious, beantifull, strong, nim-
ble, perfect, and incorrupt instrument, ha-
bitation, and receptacle of the glorified
soule. It shall be so bright and glorious,
that it shall shine forth *as the sunne*,
and shall send forth beames of light,
Math. 13.43. It shall rise a glorious bo-
dy, *1. Cor. 15.43.* It shall bee like to
Christ his body, *ergo*, no doubt most
glorius, *Phil. 3. 20.* Some glimpse,
taste, and representation hereof, wee
haue in the transfiguration of Christ,
whose garment was white and glist-
red. *Luke. 9. 29.* it was very white as
snowe, so white as no Fuller can make
upon the earth, *Marke. 9. 3.* In *Moses*
and *Elias* that appeared to our Saviour

in

in glory, Luke 9.31. and in the sundry
and glorious apparitions of Angels in
the old, and in the beginning of the
new Testament. It shall bee a *strong*
body, for it shall rise againe in power,
and not in weakenesse, as 1. Cor. 15.43.
It shall be a *nimble body*, as well able
by the proper forme of it, to ascend, as
to descend, as may be collected out of
1. Thes 4.17. Math. 22.30. Phil. 3.20.
compared together; It shall bee a
beautifull and goodly body, because
it is and shall be a *vessel of honour*, as
Rom 9.33. Lastly, it shall bee perfect,
and incorupt, because as there is no
fault, defect and deformitie in it, so it
shall be a *spirituall body*, 1. Cor. 15.44.
Spirituall, not because the substance
shall bee changed, for glorification
taketh nor away the trueth, and de-
mensions of a naturall body, but be-
cause it needeth none of these out-
ward and earthly supplyes, and helpes
of meate, drinke, apparell, sleepe, rest,
marriage, Phisick, light, &c. for Christ
shall bee in steed of all these unto it, and

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Supply all. 1. Cor. 15.

Vse. 1. The first vse that ariseth from the consideration and meditation of the body and soule ioyntly glorified is, a notable comfort for Gods children, that for the time present, liue obscurely, and in great contempt, in no regarde and reputation, traduced and troubled in euery place, for they shall see the Lord, & haue immediate fellowship with him, and shall shine as the sunne in a cleare skie.

Vse. 2. In any bodily defect, weake-nesse, sicknesse, ache, paine, vlcers, de-formitie, lanenesse, and maimednesse, we are not to be discontent, and offend-ed, but endure them patiently; For first they are but fathery corrections, and trials, *Heb. 12. 7. and 8.* Secondly they are but temporary. Thirdly, the dearest and holiest of Gods children, are as well subiect to them, and beare their portion in them as much as any, yea much more then other, *Psal. 73. vers 5. & 15.* Lastly, they shall be taken all away, and eternall glory, and per-fection.

Horizons

2

3

4

or the heauenly Bride.

section shall succeed in their place.

*And thus much of the explanation,
and description of the mariage:
what it is.*

The fourth Section.

THe priuiledges and prerogatiues of
this mariage, remaine to bee consi-
dered, and they are principally four:
first a perpetuall and solemnie sabbath,
which the saints of God shall inuiola-
bly obserue in singing the new song of
their redemption, Apoc. 14. 3. they
with one voyce and heart shall singe,
and acknowledge that Christ hath re-
deemed them to God by his blond ones
of euery kindered, and tongue, and people,
and nation, Apoc. 5. 9. and hath made
them unto their God, Kings, and Priests,
and in the 7. chap. 10. 11. 12. they shall
sound forth this ~~g~~^godoyian, or thankes-
giuing: and they cried saying, salua-
tion commeth of our God that sitteth upon
the throne, and the Lambe, and they shall
fall before the throne on their faces,

*g*odoyian

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and worship God saying , Amen, praise,
and glory, and wisdome, and thankes, and
honour, and power, and might, be unto our
God for euermore, Amen. Finally their
voice shalbe like the voice of great
waters and as the vyoce of strong thun-
der, saying halleluia, our Lord G O D all
mighty hath raigned, Apoc. 19.6. more-
heareof ~~we~~ may read, Isai. 66. 2 2. Apo.
21.3. Apoc. 11. 17 but this Sabbath
shalbe without peculier Preist, for all
shalbe preists unto God, it shalbe without
Temple, or Ceremonies, for God, and
the Lambe are the Temple of it, and
shall supply these occasious.

Wherefore seeing that there is an
eternall rest in Heauen, and that our
Sabbath, which according to Christ
his institution, the Apostles practise,
& the custome of the vnuersal Church,
we keepe the first day of the weeke in
memory, and honour of Christs resur-
rection, is a tipe, and representation of
it, it must teach vs to obserue it, both
incorruptly touching the out-ward
forme, and spiritually touching the
the

the inward disposition of our mindes,
and hearts, or els we shall neuer keepe
it in heauen, for God will neuer ho-
nour vs in Heauen Luke. 9. 26. vnles-
we honour him in earth, and neuer
perfect vs in heauen, vnlesse by the
workes of sanctification wee begin it
heare, Apoc. 20.6.7.

The second priuiledge , and prero-
gative is the actuall , and eternall in-
heritance, and possessing of the new heauen
and the new earth, part of the dowry, &
ioynter of the Saints. 1.Pet. 1.4. Apo. 5.
10.2. Pet. 3.13. Rom. 8.21.22. Math. 5.
Now whether they shall sometimes
by locall motion, and bodily presence,
(albeit some new, and learned writers
out of the. Apoc. 5. 10. and Apo. 21.8.
2. Pet. 3. 13. before named , and from
the nature of a glorified body that can
both, ascend , and descend at his plea-
sure, doe collect, and would conclud it)
or which is more probable, and likely
by vision, and heauenly contemplation,
and noe absurdite , for if Saint Steuen
being on earth and hauing noe doubt

his eyes , for the present clarified ,
looked vp into Heauen , and saw Christ
sitting on the right hand of God . Act.7.
ver.56. why may not a glorified body
by his glorified eyes , and the aire , and
skye , being also purified looke downe
from Heauen , and contemplate the
Earth &c. But because this poynt is
difficult , and the knowledg of it , is ra-
ther conjecturall then certaine , wee
must bee content to bee ignorant of it ,
vntill the day , when all secrets shalbe
made manifest ; and let vs in the meane
time make some vse of the point as
most may concerne vs ; Here is matter
of consolatiō for poore Christians , that
either never actually possessed any
worldly goods , lands , or liuings , as
Lazarus , and others , or haue beeene
with the religious Hebrewes , by the
enimies of the truth dispoiled , and
deprived of them , Heb.10.34 or els by
the men of the earth , whose portion is
(as it is to be feared) in most , or ma-
ny of them (only) in this life , and that
enclose , and hedge in , al to themselues
and ,

and their proper vses , vnmercifully turning men out of home , house , and liuing ; well let them possesse , their soules in patience , and in faith , and hope , apprehend and waite for it , for they shall one day inherite the new Heauen , and the new Earth , they shall haue rooine enough , and larg demaines when their enimies repining at it , shall remaine foreuer excluded , and excommunicated from them , and it .

The third preuiledge is that the Godly then compleatly , and perfectly , and ~~as~~^{Kathy} shalbe all kings , ^{3rd} ~~preists~~^{Apoc. 5.10.} Prophets , and so partake of Christ his dignity , and offices , As Kings they shall raigne with Christ , and triumph ouer Satan , and all the wicked , yea , and treade them vnder their feete Rom 6.20. Mal 4.3. As Preists they shall eternally praise God , and the Lambe for the redēnp-
²
tion of his people &c. and perfectly obey his will Apoc. 22.3.

And as Prophets they shal (as far forth
^{3.}

as is pessible for a finite , and circumscriptible creature) knowe G O D , and see him, and exquisitely vnderstand all things that shall concerne their felicitie . 1. Ioh. 3.3. 2. Cor. 12.

1 Vse. Wherefore if euer wee looke, and hope to be *Kings, Priests, and Prophets* in Heauen, let vs as spirituallly, so con schonably practise these offices in earth : for the practise of them in this life, and in the life to come differ not in essence , and substance, but onely in place, and degrees, let vs then as *Kings rule*, and raigne ouer our affections, and desires, and gouerne our familyes (like so many little Churches) in the feare of G O D . Let vs as *Priests consecrate* our selues, Toules , and bodies to Christ , and his worship , and seruice, and pray continually to G O D in behalfe of our selues , and our domestiques . Lastly , let vs as *Prophets*, labour to bee rich in the knowledge, and vnderstanding of Gods will , and so (to our vtmost power, and skill) impart , it (as occasion , and our calling shall

shall require) vnto others, especially to those of our owne family. Gen. 18, ver. 17. 18. The fourth priuiledge of the Saints in glory is their glorious, and perpetuall triumph, and perfect victory o-
uer sinne, death, hell, satan, and his an-
gels, and all the reprobate whatsoeuer. Sinne, and death, and hell shalbe abolished, and cease foreuer. 1. Cor. 15. 55. 56. 57. & in respect of the Godly bee destroied, as Apoc. 20. 14. Anti-
christ, and his members shall no more assaulte, and persecute vs, for the
beast, and the false Prophet shall be cast
aline into the lake of fire burning
with brimstone, Apoc. 19. 20. and all
the members, and worshippers of the
beast shall drinke of the pure wrath,
and bee tormented in fire, and brim-
stone before the Holy Angels, and be-
fore the Lambe. Apoc. 14. 10, 11.
they shall goe forth, and looke vpon the Circases of the men that hane trans-
gressed, Isa. 66. 24. Finally the Saints shall treade downe satan, and all their enemies vnder their feete,
Rom.

On Earth we
see Thaut
and soe

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Rom. 16. 20. and shall stand before the Throne , and before the Lambe cloasched with long white robes , (viz. of purity , and inocency ,) and hauing palmes , (in signification of victory , in their hands . *Apoc. 7.9.*

Vse. Wherefore the due consideration of this last prerogatiue , as also of the former must kindle , and worke in vs , an earnest , and continual expectation , and longing after our full , and finall redemption , and perfect glorification . The dutifull wife should not so long , and looke for the returne of her husband , farre , and long time absent , the husbandman so hope , and waite for the haruest ; the Mariner the hauen , the wayfaring-man , his iorneyes ende , the woman in trauell her deliuerance , the Captiue his liberty , as wee should wish , and waite for , pray for , and expect the time of the marriage , and our consummation .

Vse. If wee would bee perfect conquerors , and raigne , and triumph with Christ

or the heavenly Bride.

Christ in Heauen, we must in earth take his part against the mighty. *Jude.5.*

*Layr
w. w. S. u. l.*
23. We must vnder the conduit of our generall Christ Iesus our Heauenly Michael, as his Angels, and souldiers, fight against the dragon, and his Angels, and wee shall ouercome by the bloud of the Lambe, and by the worde of his testimony, and by not losing our liues unto death. *Apoc. 12.7.11.* Finally wee must put on the whole armour of GOD; fayth, hope, conscience, confession, and profession of the truth, rightheousnesse, and the sworde of the Spirit which is the worde of GOD, *Ephesi.6.13.* And wee must pray constantly with all manner of prayer, and supplications in the Spritis for our selues, and for all Saints. &c. And by the right vse, and continuall handling of these, wee shall crucifie the flesh with the affectons, and lustes thereof. *Gallahians. 5. 24,* wee shal-be able to resist in the euill day, and having finished all things to stand fast, and wee shall ouercometh satan, and

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and all his batteries, and temptations ;
and then after all our fight, contention
and victory ended, wee shall in the life
to come, eate of the tree of life , which
is in the midſt of the Paradice of GOD,
Apoc. 2.17. we shall eate of the hidden
Manna, Apoc. 2. 17. wee shall haue
power ouer nations, verſ.26. wee shall
bee cloathed with white arayes , and our
name neuer put out of the Booke of life,
Chap.3 5. wee shall be pillars in Gods
house, and ~~goe~~ be out no more, 16.12. And
to conclude, we shall ſit with Christ in
his Throne , euen as he ſitteth with his
Father in his throne, Apoc. 3.21. which
God at length fulfill , and accomplish
in vs , for his moft deereley beloved
fonnes ſake , Iefus Christ our onely,
and allſufficient redeemer , and mediator,
Amen.

Now we are briefly to conſider the
place where this marriage ſhalbe
ſolemnized, and all this glory, ioy, and
privileges eternally poſſeffed , & com-
municated vnto vs . The place therefore
is

or the heavenly Bride.

is the highest heauens , the throne of G O D , and the Lambe, the heauenly Hierusalem , the Cittie of the liuing God, Paradise , the seates, and habitations of the saints,& Angels, the weding chamber : and finally , the new heauen & the new earth . This blessed heauen is a place in respect of substance subiect to no change , and corruption, in respect of quantity, and extent farre exceeding other places , and of sufficient capacicie to receiue all the elect of God ; in respect of qualities, it is of all places most bright,most glorious, mest pleasant:finally it is such a place wherin no euill can be feared , and no good can be wanting, and in which G O D doth offer himselfe to bee seene of men and Angels face to face ; and the humanitie of C H R I S T more glorious then the Sunne , shall bee seene, and bee beheld with vs , euen with our bodily eyes. *Apoc. 21.* the whole Chapter , and Chapter 22 from the first verse to the sixt verse, *Hebrew. 11.*
John. 14.

The

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Wherfore far be it from vs; that vainly looking for a visible Church heere without all spot, or wrinkle in order, and maner, and seeing , and finding it not, proudly, vntthankfully, rashly, and without cause to deuide, and seperate our selues(as is the maner of Schismatickes) frō the Church of God, which notwithstanding al other defects, whether in doctrine that is not fundamental or policy.yet firmly and purely retaineth the scūd Preaching of Apostollicall doctrine , pure inuocation of Gods name in Christ , and right vse of the two Sacraments , Baptisme , and the Lords supper , for these notes are essentiall, substanciall, and of the life of the Church , other things are outward, accidentall, and circumstantiall, and rather of the comelineesse , well beeing , and ornament , then , of the simple necessity , and essence of the Church,yet it were to be much wished that the defects were supplied, abuses remoued , & corruptions taken away, but it must bee done by thē who haue law-

lawfull authority , & in order without tumult, and rashnes, and repugnance, cause, and sound ground. In the meane time , it is the dutie of priuate persons to take the benefit of the word, and sacramēts with thankesgiving, least God for their vnthākefulness in time take it away, and to pray for the amendment of that which is amisse , and patiently expeccting it, in the *interim* to walke in their seuerall callings with diligence, and conscience.

Use. 2. Seeing all blisse, felicitie, and euer-during happynesse is onely in heauen, and not in earth , wee must not rest in these temporall and transitorie things of honour, wealth, preferment, beauty, buildings, credit pleasure, delights , recreations , outward peace, and prosperitie , neither must wee thinke that true felicitie and happynesse consisteth herein ; for first all these are vncertaine , and transitorie, as the grasse, vapor, flower , shaddow, they are like *Ionas* his gourde of one dayes continuance, and are like Reeds,

or

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or rotten potts fayling , and causing them to fall that leane vpon them.

Secondly they are rather (by reason of our corrupt nature) snares, baits, and traps to deceiue, and hurt vs (as infinite, examples euince) the simplicy meanes, and instruments of our felicity, and saluation.

Thirdly they cannot saue our soules, and make vs blessed before G O D , as *Solomon* acknowledged when hee calld them all vanity of vanities , but this worke is proper onely to grace, and G O D S speciaall mercy in Christ.

Fourthly , they are no especiall , and proper endowments of Gods Church, and Children , (though sometimes they in good sort enjoy them , and pertake of them) for the wicked commonly possesse them in farre greater measure then the Godly who are rather rich in minde , and in grace, then in these externall , and perishable profits, honours , and pleasures . Wherefore wee must e'luate our hearts, and mindes farre aboue these earthly, and momen-

momentary things , and seeke the
things aboue ; wee must get vs vp into
the mountaine of deuine contempla-
tion, and by the eyes of true fayth,be-
hold, and view our Country the Hea-
uenly Canaan:we haue no abiding Ci-
tie here, wherefore we must seeke one
to come hauing a *foundation*, whose Heb. II.
bun:der, and maker is G O D. And as
for these worldly, and outward things
wee must onely vse them so farre
forth as they are lawfull , and are
helpes vnto vs for the furthering of
of our Iorney,& the aduancement of
Godlinesse , and no otherwise ; for
els it is better that they should
peish then wee ; and it is farre bet-
ter that wee should alienate . and
withdrawe our mindes , and affecti-
ons from them, then that they should
seperate vs from GOD (as they
doe the most) and deprive vs of the
kingdome of Heauen ; and in this
case if they were as deere , and ne-
cessary vnto vs , as our eyes , handes,
feete , yea Fathers , and Mothers , yet

we must cut them off, and hate them.

*And thus much touching
the place.*

The fourth and the last branche, is the manifold vies and applications of this doctrine of the heauenly mariage ; first by consideration hereof, wee must be stirted vp, and doe our vtmost endeuour to mortifie, and ouercome all worldly desires , and earthly pleasures ; for otherwise we cannot addict and wedde our selues to these , and withall truely prepare our selues for the comming of Christ : for touching riches, and worldly cares, there is such an antipathy, an opposition berweene them and grace, that the one cannot consist without the other : for as the eye cannot at one instant , beholde heauen and earth , euен so a man cannot serue G O D and the world together , they are so aduerse and contrarie ; And as those places where gold and siluer growe, are in all other respects most barraine, and fruitlesse,

so where the loue of money , riches ,
and the world doe beare swaye , and
preuaile , there true zeale , and sincere
godlinesse can never bee found ; and
as touching pleasures , they are the
matter , and fewell of euill desires , they
are honey mixt with poyson , and they
are as Haw-thornes , and bryers ,
which albeit some-times they beare
goodly leaues , and flowers ; yet
if a man gripe them hard , they will
pricke and wound him ; wherefore it
standeth vs vpon to be wary of them ,
and when wee vse them , to vse them
charily and moderately .

Uſe. 2. Secondly , wee must learne
hence to bee forward , and constant
in well-doing , and still to repaire our
ruines , and prepare our selues vntill
the last breath ; for hee onely that
continueth (in godlinesse , and pati-
ence) to the end , hee shall bee sa-
ued , hee that is found watching and
wakefull at his maisters comming ,
shall be blessed , Luk. 12.36.37. and he

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that fainteth not in weldoing shall in
due tyme reape Math. 24.13. Luke. 12.
38. Gal. 6.9. Otherwise we, if we saile
neuer so prosperously, and sinke at
the Hauen mouth ; if we trauell di-
rectly to Heauen, and turne backe al-
most at our iorneyes end ; if wee doe
God good and faithfull seruice in our
youth, and afterwards prove faultes,
and preuidious in our elder yeares ;
and finally if we begin in the spirit, and
end in the flesh all our former ende-
uours labours, and sufferings are to noe
purpose, *all our righteousnes shall be for-
gotten, and we shall die in the sinnes and
transgressions that we haue committed,*
Eze. 18.24. Wherefore if the hope of
Ransoming worke patience in the
captiue, assurance of liberty, and free-
dome constant labour, and faithfulnes
in the prentise, and seruant ; and expec-
tation of victory, and spoile, constant
resolution, and valowrous courage in
the souldier : why shold not much
more the certaine, and vndoubted
hope, and assurance of this happines,
and

and eternall coniunction with Christ
make, & moue vs to be constant, & vnmoueable
in all duty of piety, charity,
& Justice, knowing that our workes are
not in vaine in the Lord 1. Cor. 15. 58.

Vſe 3. Thirdly the assured expecta-
tion of this Heauenly, and glorious
vnion must teach vs with the patriarchs,
Prophets, Apostles, Maitirs, Confessors
and with all the Saints of God both of
former, and also of later time to endure
and vnder goe all sickneses, trialls, af-
flictions, losses, contempts, and perse-
cutions ioyfully, and patiently, Heb. 11.
25. 2. Cor. 4. 16. 17. 18. and Heb. 11. 8.
9. For first they are but momentary,
and neuer beyond the date, and terme
of this life, second'y Christs yoake is
easie and his b̄then light Mat. 11. 31.
& he wil lay vpon his no greater bur-
den, then he will make them able to
beare. 1. Cor. 10. 13. But will giue
exortation idest an issue, and euasion with
the temptation. Lastly G O D will re-
compence, and reward these tempo-
rary, and transitory euills, and suffe-

rings with an infinite waight of glory
in all his Saints. 2. Cor. 4. 17. 18.

Vse. Fourthly the vse of this doctrine serueth notably to mollifie , and mitigate the sorrowes of death, and all the paines, and pangs of it , for the stinge of it , (viz. eternall condemnation,) is taken away. 1. Cor. 15. ver. 55. 56. Secondly it is not a plague vnto vs , but onely a temporary correction , nay a narrow wicket , or gate to intromit , and send vs forthwith into the possession of eternall life. Apoc. 14. 13. for if wee bee loosed then we goe straitly to the Lord. Phil. 1. 23. if wee remoue hence wee dwell with the Lord,& are married vnto him. 2. Cor. 5. 8. and (to end the poynt) wee rest from all the labours of this life ; and our workes (First the rewarde of them in mercy , and fauour) follow , and attend vpon vs as an honourable guard. Apoc. 14. 13. Wherfore let vs not feare death & da-nation, but let vs arme our selues with faith , & hope , & let vs often , & seriously meditate vpon the life to come , & the glory

glory of it , and wee shall (when the time is come) be willing to die, & die with much comfort, and assurance.

Lastly (amongst many other vies) wee must not mourne vnmeasurably for our friends, and kinssfolkes, or any other that liue, and die in the Lord, for they are with God, & in perfect blisse. And as any man will rather reioyce, then sorrow , if his sonne , daughter, friend, kinsman bee happily, worshipfully , honourably , preferred in mariage , albeit hee is otherwise to want their ordinary company , and presence , so should wee rather reioyce that they now are perfited , and most honourably , and gloriouly wedded to Iesus Christ,their King , and head, then mourne as they that haue no hope.

It is indeede lawfull , and fit to mourne, for nature , and religion warranteth it, but it must bee in measure, and for our sinnes that haue depriued vs of them, & for that the Church feeleth and findeth the losse of them,

then for any priuate and carnall respect, and herein notwithstanding wee must submit our wills to Gods will, and rather labour to innisitate their excellent and manifold vertues , then to lament immoderately, or ouer-long for their departure; but alas the world knoweth not , nor acknowledgeth good, and godly men. *The righteous, and mercifull men, (as wee haue had lamentable experience within these few yeares) of all rancks and callings, dye, they are taken away from the euill, and rest in peace, and no man considereth it in heart, or understandeth it.* Isa. 57. 1. and therefore because the world maketh no more account of them , and is not worthy of them, G O D most iustly depriueth them of their presence and comfort.

*And thus much of the solemnization,
and the privaldges and
uses of it.*

The

The fourth part of the
deuision.

And the gate was shut.

Now wee are come to speake and
treate of the last branche, and part
of the distribution, namely the contri-
ary euent, in respect of the toolish Vir-
gins; for they hauing onely common
graces, and a temporall faith, which
failes in time of necessitie, and temp-
tation, and seeking for supply when
the time was past, were by the Bride-
grome *Christ* repelled, and put by
from entring into the wedding cham-
ber, and kingdome of heauen. In the
vnfolding and explication whereof,
diuine particulers are to bee discus-
sed; As first, who shutteth the gate.
Secondly, when it is shut; Thirdly,
who are shut out: Fourthly, the condi-
tion, and miserable estate of them thus
excluded. Lastly, the generall applicati-
on and use of the doctrine.

The

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The person that excludeth them,
that indeed first excluded him, be-
cause they did not, nor would not re-
ceiue him into their heart, is Christ,
the bridegroom, the Sonne of God,
and the iudge of the world: he is the
porter by whom, and through faith
in whom all the beleeuers enter in,
and finde pasture, *John. 10. 9.* hee is
the Prince of shepheards, as *επιχειρημα*
and the Bishop of our soules , that
properly , and by his owne power,
bindeth and looseth, retaineth, and re-
mitteth. For that which his Ministers
doe subordinately , and ministerially,
that doth hee absolutely and as cause
and principall, *John 20. 22. 23. Math.*
16. 19. hee alone hath the Keye of
Dauid which openeth , and no man
shutteth, and shutteth, and no man
openeth, so that hee hath right pow-
er, and authoritie , to receiue in, or
put out whome hee will, *Apoc. 3. 7.*
they that kisse him , beleeeue in and
obey him , shall bee saued and glo-
rified, *Psalms. 2. 12. Marke. 16. 16.*
Hebr.

or the heauenly Bride.

Hebr. 5. 9. and they that sinne against him , hurt their owne soule , they that hate him loue death, Prou. 8. 35. they that will not haue him to raigne ouer them , are his enimies , and shalbe slaine before his face , Luke. 19. verse. 27. and they that eyther by open persecutio-
on : or elis by infidelitie , and by con-
tempt, scorne , or impenitencie fall on
this stone shall bee broken , and on
whom soever of them it shall fall, it will
grinde him to powder. Luke. 21. 44.

The vse of this doctrine is two-fold,
First it condemneth and ouer-throu-
eth the vsurped , false , and forged au-
thoritie of the Romish Antichrist ,
who will needes bee Christs Vicar
generall on earth , and blasphemouslie
assumeth vnto himselfe the Keyes of
Heauen and Hell, as though it were in
his power to saue , pardon , or to re-
taine , and condemne whome hee
would: whereas first hee cannot bee
Christs vicar , for Christ in the spiritu-
all regiment , and gouernment of the
Church,

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Church, is with it to the ende of the world. *Math. 18. ver. 19. 20.* and is present by his power, and deitise in euery place, *Math. 28. 19. 20.* and therefor needeth no substitute to supplie his Roome. Secondly, the holy Ghost is Christis deputy, and vicegerent, for hee is in euery place, and enlighteneth, guideth, sanctifieth, and governech the Church, and so neither doth, nor can the man of *Rome*, sauе himselfe from death, diseases, much lesse, from the bottomlesse pit,
A& 1. 25. from whence hee came, and whether hee must needes goe (with all our consents) as *udas* to his place.

Thirdly in respect of order, and publicke administration the Christian Magistrate may with much better right, and equity bee called the Vicar of CHRIST in gouerning the people according to the worde of GOD. And in this sense, *Elenthe-rius Bisshoppe of Rome* writing to *Lucius King of the Brittaines* calleth him

him Christ's Vicar : for by Christ
Kings raigne , and Princes decree infi-
tice . And as for the Authoritie of
binding , and loosing , the Ministers
of the true Church , (wherein the
Pope hath no more right , then the
Pirate in the true ownershipe) haue
onely a Ministry of reconciliation
and a ministry of binding , and loo-
sing , but the inwarde operation,
and working of the Holie Ghost in
the heart , is Principall , and belong-
eth to CHRIST IESVS alone.
Luke. 24. 45. Act. 16. 14. So in-
censuting , admonishing , suspending ,
excommunicating , exhorting , threat-
ning , and in all other Ecclesiasticall
Offices CHRIST hath no depu-
tie , but onely instruments that doe
witnesse , and testifie his will accor-
ding to the rule of Scriptures , but
the whole entire action is personall ,
and proper to him alone , and vtter-
ly ouerthroweth , the feigned , and
counterfaite supremacie of the Romish
Pirate ,

Pro. 8. ver.
15. and 16.

Pirate, and Prelate.

3.

Vse. If wee would not haue Christ
at the day of iudgement to disclaime,
and exclude vs as hee did the foolish
Virgins , wee must not by infidelitie,
and impenitencie debarre him out
of our hearts, but by a liuely fayth let,
and receiue him into them , and en-
tertaine, and feast him with loue, reue-
rence, amendment of life , obedience,
and the like graces of the Spirit ; for
CHRIST dwelleth in our hearts,
if we beleue, he knocketh at our hearts
often by his worde , by his Spirit , by
his mercies , and by his iudgements,
and if wee assent vnto him , and by
fayth admit into the Chamber of our
hearts, he will dwell with vs, yea dine,
and suppe with vs , and supply all our
wants. *Apoc. 3.20.*

Apoc. 3.16.

Wherefore let vs not (as the
Church in the Cantikles) suffer
CHRIST our beloued to remaine
without , having his head full of dewe,
and his lockes with the drops of the night,
because

because forthwith wee would not arise, and dresse vs, nor defile our feete,
Canticels 5. 2. and 3. or put our selues to any payne , or trouble , but let vs let open vnto him by yeelding vnto the truth , and by beeing amended by his admonitions , so shall wee bee CHRIST IESVS his possession , his peculier people, and a temple for him , and his Spirit to dwell in ; otherwise if wee suffer any one sinne , whether of Idolatrie or of infidelitie, or of worldliness , or of filtie liuing , or of grosse ignorance , or any raigning, and dominering sinne that is vnfelt , and vngrested , to sway vs, and tyrannize ouer vs , wee drove, and bannish IESVS CHRIST not so much out of our coastes , as the Gergeites did. *Mathew.* 12. 45. as out of the Castle , and pallace of our heartes , and admit fathan our deadly enemie in his Roome , and stede.

Thus

Thus much of the first part, namely the person who shutteth.

2

The second branch, is the time when the gate is shut, viz, when all meanes, and occasions of comining vnto saluation are taken away, and when the tyme of grace, repentance, and reconciliation is past, which is, when this life is ended, Luke. 16. 23. 24. 25. 26. 28. 29. for the iiche glutton in hell, desiring and seeking vnto Abraham, that hee would send Lazarus, whom hee had neglected and contemned, to yeilde him the leasl comfort, hee could not obtaine it, and when he desired that Lazarus might bee sent to his fathers house, to advise and warne his fise brethren that they shoulde not come into that place of torment, hee speedeth not in his preposterous and vnlawfull suite, but his brethren are referred, and remittid vnto the interpreters of Moses and the Prophets. Againe, the dead do not praise the Lord, neither doth the dust giue thankes vnto him,

or

or declare his trueth, *Isay. 38.18.* Secondly, at the day of the Lord (for as death leaueth men , whether penitent , or unpenitent, so the last iudgement findeth, and iudgeth them , and no otherwise) it is no time of reconciliation, and of obtaining mercy , as the example of the ffeue foolish Virgins , and of those that *Luke. 13. 25.* cryed, Lord , open vnto vs , when the doore was shut, and could not be admitted, and intromitted, doth plainly proue, and demonstrate.

The reason hereof is , because the Lord in his mercie and grace, doth in this life, to those especially that be in, and of the visible church offer , and tender the meanes of faith , repentence, grace, mercy , and forgiuenesse of all their sinnes , by the holy minstry of the worde, and Sacraments, as *2. Cor. 6. 2. Titus. 2. 10. 11. 12. John 12. 35. John 4. 9. Isay. 55. 6 7. Gala. 6. 10. Prover. 1. 24. 25. 26.* and because the wicked are temporizers, cyther vtterlye and totally dispise, and

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contemne it, as Luke 14. 18. 19. 20. or
else they come onely in shew, and
content themselues with a naked pro-
fession, and some outward reformati-
on, wanting the hand, and firme grap-
ple of true faith, that firmeth, appre-
hendeth, clasbeth, and applyeth Christ
to their eternall saluation, *Hebr. 4. 2.*
and also destitute of inward reforma-
tion and holinesse, comming (I say)
without the wedding garment of
faith, and sanctification, they are found
detected by Christ, conuinced of hy-
pocrisie, bound hand and foote, and
cast into utter darkenesse, where is wee-
ping and gnashing of teeth, *Math. 22.*
11.12.13.

Vise. The vse hereof is first to
shew the vilenesse, and vanitie of the
doctrine of Popish purgatory (where-
of I speake at large before (and there-
fore a word now shall suffice) it is a
vile doctrine, because it detracteth
from, yea and maketh frustrate the
all-

all-sufficient death , and purgation of Iesus Christ. Hebrew. 7. 25. It is vaine and false , for as there are but two sorts of persons , elect , or reprobate , Sheepe , or Goates , good or euill , and as men dye eyther in the estate of grace (as all the elect doe) or else in he estate of damnation (as doe all the reprobate and impenitent) so are there but two places in the scriptures appointed for them , after this life , viz. heauen , and hell , therefore no purgatory , or third place , John. 5.29. Apoc. 14. 13. wherefore seeing there is no such purgatorie after this life , nor no meanes left to relieue , or release them : therefore all prayer of the liuing for the dead , is simplye vnlawfull , for first it is against the rule of faith , videlicet . the worde of G O D , and therefore must of necessitie be sinne.

Secondlie, it is against the rule of charitie, that shoulde alwayes iudge the best of the dead, and not perswade

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themselues the dead , are in torments
where-of they haue noe certaine
ground, or knowledge.

Vse. The second , and last vse is to
teach vs not to stay for companions in
the way to eternall life , Iohn.13.24.
for so wee may perish together , nor
to deserre , or put of our conuersion
from day to day Math. 24 48.49.50.
51 . least either by death , or the last
judgement we be suddenly surprised,
and ouertaken , and accordingly iudg-
ed, and condemned, 1.The.5.2.

Thus much of the time.

3

The third branch , and member of the
diuision , is the persons , and parties
that are shut out: viz . the foolish vir-
gins , *id est* , thos that did not prouide
for the time to come , because they
did carelessly please them-selues in
their wants , and so passed by the
time of mutuall communication and
they contemned the helps that were
offered vnto them , and therefore
they are deservedly derided for their
folly,

folly , and doe suffer the Iust punishment of their negligence , and brutishnes.

Hence wee learne that it sufficeth
not to carry onely the shining lamps
of extermall profession , to haue a-
sight , or tast of Gods mercies (with-
out sound feeling of them , and no-
rishment by them) Hebr.6.4. Mat.13.
20. or to haue onely an extermall ho-
lines amongst men , as these foolish
Virgins (noe doubt) had , for if a man
haue noe more then this , hee can-
not goe beyond a reprobate in Chris-
tianity , and all these temporall , and
common graces will faile a man in
the time of temptation , in the day
of death , and at the Last iudgement
as Hebre.6.4. 1.John. 2.19. But true
fayth whereby wee are iustified , and
sanctified before G O D never fai-
leth, Luke.22.32. and all the(sauing)
guifts of G O D are without repen-
tance. Rom. 11. 29. and G O D will
remember their sinnes , and iniqui-

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ties noe more, Heb. 10.17. therfore
hee will never take his grace whol-
ly from them ; wherefore let vs not
content our selues with a bare know-
ledge, and historicall faith, but turne
this temporary faith into a true, and
fauing faith ; and let not the stranges
nes , or rarenes of diuine mysteryes
onely , or principally moue , and
enduce vs to the profession of reli-
gion , for so may *Simon Magus* ,
and the *Athenians* bee Christians ,
neither let gaining , or retaining of
worldly wealth , peace , prosperity ,
friendship , and dignity , or credit
bee our inducements , or perswasion-
tions to Christianity , for these things
are vncertaine , and when these ends
faile (as they doe oft) then their
profession , religion , and temporary
fayth and obedience determineth ,
wherefore let the ends of our fayth,
profession, and religion be only the
loue of G O D and the zeale of his
glory , the delight in the truth , the
obedience of his will , and a care-
full,

full, and constant desire of saluation; and that wee may know that our faith is not temporary, and histori-call, but sound, and saving, let vs try and examine it by these rules following, first that wee bee humbled in our hearts for our sinnes, *Isai.51.17.* and that wee haue a Godly sorrow for them *2.Cor. 7.10.* Secondly that wee bee perswaded that our sinnes be pardonable, for otherwise wee shall dispare as *Caine* did *Gen.4.13.*

Thirdly wee must sincerely desire the meanes of saluation, such as faith, repentance, mortification, and reconciliation are: fourthly wee must pray for nothing in the earth so much, so earnestly, and so continually as for the forgiuenesse of our knowne and vnknowne sinnes: fiftly wee must labour, and endeavour in all our actions to approue and commend our selues rather vnto G O D, then vnto men: lastly whether by experience, and continuall obseruation,

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of Gods fauour, goodnesse, and merci-
full prouidence towardes vs, wee at-
tayne vnto the strength, ripenesse, and
full measure of fayth. *Rom. 5.4.5. Psal.*
23.6. 1. Sam. 17. 34. 35. 36. If wee
finde these things in our selues,
wce haue tue fayth, and shall ne-
uer perish, but if wce want them ei-
ther in part, or in whole let vs seeke
betimes to procure, and so to encrease
them. *And thus much of the persons.*

The fourth branch, and part is the
state, and condition of the *foolish Vir-*
gins at the comming of the *Bride-*
grome, and that is contayned in these
wordes *viz.* *and the gate was shut,* and
heere two principall poynts are to bee
marked, and attended. First from
what they are excluded, *viz.* from the
faurable, and comfortable presence
of Christ, and from the glory of Hea-
uen. Secondly into what place and
companie they are remitted, and
reserved, *viz.* to hell, where they
shalbe tormented with the diuell,
and his Angells in the lake that
burneth

burneth with fire , and brimstone for-
evermore.

Touching their exclusion from the
glorious and blessed fellowshippe of
Christ , what a torment is this , and
how doth it greeue , and gall them to
thinke , and consider of it ? Surely it
cannot bee imagined, much leſſe liue-
ly expressed ; It is at this day a great
part of the diuills torment to remem-
ber from how great glorie , and excel-
lency hee is irrecoverably fallen .
Now that they , and all the reprobate
are eternally ſeperate from the com-
pany of C H R I S T it is apparent ,
2.7 heff.1.9.Math. 25.41.Luk, 13.27.
Apoe. 22.11.

What a greuious , and vnspeakable
torment this is, we may by the helpes ,
and occurrences of outward things ,
and examples in the world consider .
Of a wife for her offences excluded ,
and deuorced from her louing , and
honorable husband , and ſo from all
maintenance , and comfort ; of a ſer-
uant impryloned as *Onesimus* for
play-

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playing the sheepe against his good,
and gratiouſe master: of *Aſſolom* two
whole yeareſ banished from hiſ Fa-
thers ſight, and preſence: and of a
ſubiect in great grace, fauour, place,
and familiaritie with hiſ riȝtie,
and gratiouſe Soueraigne, and after-
ward exiled, degraded, impiſoned,
and disgraced foreuer. How much
more ſcarefull, horriblie, and vncom-
fortable is it to bee excommunicated
and ſeparated not for a ſmall
time, but for euer, and euer from the
preſence, and fauour of C H R I S T
who is the ſumme of all grace, and
fauour, and the fountain of all hap-
pinesſe, and felicity.

*Thus much of the firſt point name-
ly from what they are ex-
cluded.*

Secondly touching the proper,
and peculiuer place of vnspeakable
torment, which from the founda-
tion of the worlde is appointed for
them, it is hell, or a place of eter-
nall

nall , and vnuitterable payne farre remote , and distant from the highest Heauen ; and as sundrie both ancient , and latter Deuines probablie thinke , and collect out of the Scriptures as. *Deutronomy* 32. 22. *Isay:* 30.33. *Nomber* 16. 30. 33. *Prouerbes* 15. *Psalme* 86. 13. *Psalme* 30. 6. *Philip* 2. 10. *Luke*. 8.31. and(though this poynt is more curious then profitable , and more conjecturall then certainly knowne where it is) that it is in some place vnder the earth.

And to signifie , and set forth the Nature, and terror of it , it's calld hell , the bottomlesse pit. *Apoc.* 9.10, the lake that burneth with fire, and brimstone, a prison. 1. *Pet.* 3.19. a place of darknesse. 2. *Pet.* 2.4. euerlasting destruction. 2. *Theffalo.* 1.9. a place without, *Apoc.* 22. 15. vnquenchable fire. *Marke.* 9. 43, *Mattheu,* 3. verse 12.

The vse of the place is to conuince all Atheistles that denie it , and
all

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all that say there is no other hell, but a mans conscience, but they one day (if they continue their errors and madnesse) shall finde and feele that there is an hell; and if their conscience sometime terrifie them for their wickednesse here , let them afflire themselues that this is to them but the flashings, and beginnings of hell fire . Thirdly, if they will not beleue the Scriptures and word of God,yet in that they beleue , and are conuinced by many meanes,that there are diuels, let them beware that they bee not lead blindfolded by Sathan into hell , and there feele the eternall torment of that which here they neither feele , nor acknowledge , and bee most deseruedly depriued of that glory and ioy,whereof they neuer in this life would take notice.

Now touching the paines , and punishments, tortures , and torments of the damned, wee are to consider , and handle them first generally, and then more specially, and severally.

First

First in generall they are vnspeakable and intollerable; secondly, endlesse, and eternall.

That they are intollerable and vn-sufferable, these Scriptures following doe abundantly testifie and affirme; The great day of his wrath is come, and who can withstand it, *Apoc. 6. 17.* there is said to be wailing and gnashing of teeth, *Matb. 22.* there torment is shadowed forth vnder the borrowed and metaphoricall termes (of such things as be most subiect to our fense, and fearefull in our apprehension) of fire, brimstone, the worne of conscience that never dieth, vller darknesse; And if the enimies of the truth in this life vpon the fense, and apprehension of the heauy waight of Gods iudgement against them, shall seeke death, and shall not finde it, and shall desire to dye, and death shall flee from them ; how much more shall this come to passe, when the full vyoles of Gods wrath shall bee finally powred out vpon them, and when they shall drinke the pure wine

Apoc. 6. 9.

of

of his wrath *Apoc. 9.6. Apoc. 14.10.*
Rom. 2.4. Psal. 74.10. Luke. 16.24.25.

Touching the eternitie, and euerlastingnesse of their paynes, and tortures both in soule, and bodie, both playne places of Scripture, and found arguments thence collected aboundingantly euince and testifie.

First the paynes and punnishments are called euerlasting fire, *Mathew 25.41.* the worme that never dieth, *Isa 66.24.* the smoake of their torments doth ascend euermore, they have no rest day, nor night. *Apoc. 14.11.* and they shalbe punnished with euerlasting perdition from the presence of the Lord, and from the glorie of his power, as *2. Thessal. 1.9.* so that when as many Millions of yeares bee expired, as there bee motes in the sunne, droppes of water in the Ocean sea, sands vpon the sea shoare, creatures vpon the earth: and when so many yeares shall be accomplished, as all *Arithmetitians* can number all their life long; yet their torments shall haue

no end, nor eare, but begin againe a
fresh. Now the reasons why their tor-
ments shal be eternal are these: First the
joyes of heauen are eternall, *Math. 25.*
46. and therefore the paines of the
damned are eternall also, for *contrari-*
orum contraria sunt consequentia: Se-
condly G O D whom the reprobates
haue offended, and contemned is an
everlasting maiestie, and the chiefe and
eternall good, and therefore the punish-
ment of the sinne committēd against
him is eternall, for sinne committed
against the infinite maiestie, is infinite.
Thirdly, if the reprobates liued here
for euer, they would sinne for euer, and
being in hell they cannot praise God.
Psal. 30. 9. but hate, repine, and mur-
mur against him. But God is merciful,
and therefore hee will at length end
their torments, or at least ease them.
First they despised Gods mercy in this
life when it was offered them, and
therby haue made theselues altogether
vnworthy of it. Secondly they shal be
punished more gently then they haue
deserued

Reas.

2

3

Obiect.

Ans.

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deserued. *Mathew. 11. 22.* for GOD could much more haue aggrauated, and encreased the quantity of their torments.

And thus much in generall of the paines of the damned.

Now let vs come to some particulers. First in their faces, and countenances there shalbe shame, and confusion for euermore. *Dan. 1. 8 9. 7,* and for this cause the reprobates are called *the vessels of dishonour.* *2. Tim. 1. 20.* *Rom. 9. 21.* for then all their secrete sinnes shalbe layd open, and discouered. *1. Cor. 4. 5.* and their conscience bringing them alwayes fresh into their remembrance shall alwaies vexe, and torment them. *Isa. 66. 24.* *Mark. 9. 44.* and wee gather this punishment by the contrary estate of the Godly at Christ his comming. *1. Job. 2. 28.* for they shalbe bold, and not ashamed.

Now if many men in this life for auoyding and preuenting of open shame,

shame, and punishment, doe not onely hide, but also make away themselues, in what horror, & vexation thinke we they shalbe in, when they shall suffer full and euerlasting shame, and punishment? Secondly, they vpon the perfect sense of their infinite sinnes, and vpon the full apprehension of Gods infinite indignation, shall *everlastingly dispaire*, and shall always desire to dye, and shall not dye, Apoc. 9.6.

Thirdly, in their minds and wils being vnspeakeably infected, and possessed with enuie, and malice, they on the one part seeing themselues depriued of so infinite glory, and plunged into so endlesse miseries, by reason of their sinnes and offences, and on the other side, either by present sight and view, as some diuines collect out of Luk. 13. 28. Luke. 16.23. Apoc. 14.10. or else (which is an vndoubtedt truth) by keeping in fresh and perpetuall memory, the absolute and glorious estate, & *glorification* of the godly at the last day, obseruing and perceiuing the godly

L

whom

whom they in their life time so scor-
ned, abused, wronged, persecuted to
be so ynconceauabley blessed, shall be
tormented and vexed with an vncre-
dible enuie, *Isa. 66.23.24. Psal. 85.10.*
11. Luk. 16.23. We haue some instance
hereof in proud *Hamon* that cursed
Agagite that could in no wise endure
the exaltation of *Mordochess*, but it
was a sword to his heart, and a vexati-
on to his conscience. And if the enui-
ous in this life repine, yea, and pine a-
way at the felicitie and fauours of o-
thers, how much more will they then
enuy, when they themselues shalbe in-
comparably more miserable, and the
godly vnspeakably more blessed.

Fourthly, the reprobate shalbe as wel
tormented in their bodies, which haue
bin the vessels & instruments of sinne,
and iniquity, as in their soules, for as
their bodies shalbe darke, inglorious,
and deformed, contrary vnto the glory
of the elect: so shall they be tormen-
ted not with any materiall fire, for the
the worme of conscience, the carcases
of

of the slaine, and the metaphoricall speeches, especially in the *Apoc. 22. 23* that describe and delineate vnto vs the ioy and glory of heauen should be literally vnderstood, which is very absurd to thinke, but with that which is equiualent, yea farre more extreame, namely the full, and finall wrath of God ceasing and invading the soule and body, as appeareth, *Apoc. 14. 10.* *They shall drinke of the wine of the wrath of God, yea of the pure wine that is poured into the cup of his wrath, and shall be tormented in fire & brimston before the holy Angels, and before the Lambe for euermore, they shall drinke vp the dregs of Gods wrath,* which is their portion to drinke, *Psal. 74. 10. & Psal. 11. 6.* Lastly because they must in soule & body suffer the vnsupportable indignation of the Lord, are called, and so indeed are, *vessels of wrath prepared to destruction.* *Rom. 9. 22* Now if the anger of a Lion, of a Beare robbed of her whelps, much more of a mighty Monarch be so pernicious and dangerous, how much more incóparable

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then is the wrath and indignation of the Almighty and the most iust Lord, who is to his enimies a *consuming fire*, Hebr. 12.29, and whose wrath burneth unto the botome of hell. Deut. 32.22. God giue vs grace by our godly feare, true repentance, and sound obedience in this life, to preuent it, Amen.

Thus much of the generall and particular punishment of those that are excluded.

The last point, and part to be handled, and wherewith we will conclude the whole treatise, is the manifold, and wholsome vses that we are to make of this doctrine: first therfore the serious consideration, and meditation of the state, & paines of the damned, must be a forcible motiue to diswade and reclaine vs from committing sinne, and iniquitie for feare, of falling into the same condemnation. Chrysostome in his 13. Homilie, or sermon vpon the Romaines, saith well to this purpose; *Vt-nam (inquit) ubiq; de Gehenna differetur, non enim finet in Gehennam incidere, Gehenna meminisse, &c.* that is, would

to

to God euery man would speake of hel; for to remember hell, will not suffer a man to fall into hell; for if the due consideration of seuere humane lawes that shall be duly executed, doe keepe the most vnruly from offending, much more will the serious consideration of the paines of hell (if men haue grace to thinke on them) reforme & amend men, *Inde. 23.* Secondly the Preachers & Ministers of the word of God, when they see & perceiue the deadnesse, dulnesse, and impenitencie of the hearers, must labour by laying open the multitude, and tormentes of the damned, to draw men to feare God, and to repente their sinnes. *Math. 23.33. Heb. 10.27.*

Apoc. 14.9.10.11.

The third yse is to teach vs not to be enuious against the wicked, nor to repine at their temporall dominion, and prosperitie: for first, neither they, nor their pompe nor prosperity shall continue long, but perish suddainly. *Psal. 73.18.19.20. Psal. 37.12.* Secondly, they haue (for the most part) their

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portion in this life, *Psal. 17. 14.* Lastly, their damnation is iust, & sleepeth not, *2. Pet. 2. 3.* wherefore wee must rather commiserate and pitty them, yea, and pray God to conuert them, for in so doing we shall please God, discharge our owne duties, & perhaps in the end, be a meanes to win, and reclaime them.

Fourthly & lastly, finding in our selues by due examination, that God hath deliuered vs from so great condamnation, and made vs heires, in hope of eternall life, we must continually, and from our hearts giue all glory & praise vnto God, *Apost. 5. 9. 10. Col. 1. 12. 13. 14.* and hereby bee stirred vp to be stedfast, unmoveable, abundant alwayes in the worke of the Lord, *1. Cor. 15. 57. 58.* Now the Lord God, the fountaine of mercies, and the father of our Lord Iesus Christ, grant wee may performe these duties, and continue constant like pillars in his loue, and seruice to the end, for his beloued sonnes sake Iesus

Christ our onely redeemer, and mediator, *Amen.*







Or
The Heauenly Bride.

*A theologall discourse, wher-
in the contract betwixt Christ and the
Church; the preparation against the mariage;
and the solemnization it selfe, and the exclu-
sion of hypocrites and temporizers, is plain-
ly and profitably, with the par-
ticular vses, set forth.*

Whereunto is annexed an exact pre-
paratiue to the Lord's Supper.

By T. D. Minister of the word of God,

*Imprinted at London by G. Eld, dwelling in Fleet-
lane, at the signe of the Printers Presse, 1608,*

ties noe more, Heb. 10.17. therfore
hee will never take his grace whol-
ly from them ; wherefore let vs not
content our selues with a bare know-
ledge , and historicall faith, but turne
this temporary faith into a true , and
sauing faith ; and let not the strang-
nes , or rarenes of diuine misteryes
onely , or principally moue , and
enduce vs to the profession of reli-
gion , for so may *Simon Magus* ,
and the *Athenians* bee Christians ,
neither let gaining , or retaing of
worldly wealth , peace , prosperity ,
friendship , and dignity , or credit
bee our inducements , or perswas-
tions to Christianity , for these things
are vncertaine , and when these ends
faile (as they doe oft) then their
profession , religion , and temporary
fayth and obedience determineth ,
wherefore let the ends of our fayth ,
profession , and religion be only the
loue of GOD and the zeale of his
glory , the delight in the truth , the
obedience of his will , and a care-
full ,

full, and constant desire of saluation; and that wee may know that our faith is not temporary , and histori-call, but sound , and sauing , let vs try and examine it by these rules following , first that wee bee humbled in our hearts for our sinnes , Isai.51.17. and that wee haue a Godly sorrow for them 2.Cor. 7.10. Secondly that wee bee perswaded that our sinnes be pardonable , for otherwise wee shall dispaire as *Caine* did Gen.4.13.

Thirdly wee must sincerely desire the meanes of saluation, such as faith, repentance , mortification, and reconciliation are : fourthly wee must pray for nothing in the earth so much, so earnestly , and so continually as for the forgiuenesse of our knowne and vndeowne sinnes : fiftly wee must labour , and endeavour in all our actions to approue and commend our selues rather vnto G O D , then vnto men : lastly whether by experiance , and continuall obseruation,

The Lambes Spouse,

of Gods fauour, goodnesse, and merci-
full prouidence towardes vs, wee at-
tayne vnto the strength, ripenesse, and
full measure of fayth. *Rom. 5.4.5. Psal.*
23.6. 1. Sam. 17. 34. 35, 36. If wee
finde these things in our selues,
wee haue true fayth , and shall ne-
uer perish, but if wee want them ei-
ther in part, or in whole let vs seeke
betimes to procure, and so to encrease
them. *And thus much of the persons.*

The fourth branch , and part is the
state , and condition of the foolish Vir-
gins at the comming of the Bride-
grome , and that is contayned in these
wordes *viz.* *And the gate was shut*, and
heere two principall poynts are to bee
marked , and attended. First from
what they are excluded, *viz.* from the
fauourable, and comfortable presence
of Christ, and from the glory of Hea-
uen . Secondly into what place and
companie they are remitted , and
reserued, *viz.* to hell , where they
shalbe tormented with the diuill ,
and his Angells in the lake that
burneth

or the heavenly Bride.

burneth with fire , and brimstone for-
evermore.

Touching their exclusion from the
glorious and blessed fellowshippe of
Christ , what a torment is this , and
how doth it greeue , and gall them to
thinke , and consider of it ? Surely it
cannot bee imagined, much lessc liue-
ly expressed ; It is at this day a great
part of the diuills torment to reme-
ber from how great glorie, and excel-
lency hee is irrecouerably fallen.
Now that they , and all the reprobate
are eternally seperate from the com-
pany of C H R I S T it is apparent,
2.7 heff.1.9.Math. 25.41.Luk, 13.27.
Apos. 22.11.

What a greuous , and vnspeakable
torment this is, we may by the helpes,
and occurrences of outward things,
and examples in the world consider,
Of a wife for her offences excluded,
and deuorced from her louing , and
honorable husband , and so from all
maintenance , and comfort ; of a ser-
uant imprysoned as *Oneimus* for
play-

The Lambes Spouse.

playing the theefe against his good, and gratiouſe master: of *Aſſolom* two whole yeares banished from his Fathers ſight, and preſence: and of a ſubiect in great grace, fauour, place, and familiaritie with his mightie, and gratiouſe Soueraigne, and afterward exiled, degraded, imprisoned, and disgraced foreuer. How much more fearefull, horrible, and vncomfor-table is it to bee excommunicated and ſeparated not for a ſmall time, but for ever, and euer from the preſence, and fauour of C H R I S T who is the ſumme of all grace, and fauour, and the fountain of all hap-pineſſe, and felicity.

Thus much of the firſt point, namely from what they are excluded.

Secondly touching the proper, and peculiuer place of vnspeakable torment, which from the foundati-on of the worlde is appointed for them, it is hell, or a place of eternall

or the heavenly Bride.

nall , and vnutterable payne farre remote , and distant from the highest Hauen ; and as sundrie both ancient , and latter Deuines probablie thinke , and collect out of the Scriptures as. *Deutronomy* 32. 22. *Isay.* 30.33. *Number* 16. 30. 33. *Prouerbes* 15. *Psalme* 86. 13. *Psalme* 30. 6. *Philip* 2. 10. *Luke*. 8.31. and(though this poynt is more curious then profitable , and more conjecturall then certainly knowne where it is) that it is in some place vnder the earth.

And to signify , and set forth the Nature, and terror of it , it's calld hell , the bottomlesse pit. *Apoc.* 9.10, the lake that burneth with fire, and brimstone, a prison. 1. *Pet.*3.19. a place of darknesse. 2. *Pet.*2.4. euerlasting destruction. 2. *Theffalo.*1.9. a place without, *Apoc.* 22. 15. vnquenchable fire. *Marke.* 9. 43, *Mathew,* 3. verse 12.

The vse of the place is to convince all Atheistes that denie it , and
all

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all that say there is no other hell, but a mans conscience, but they one day (if they continue their errors and madnesse) shall finde and feele that there is an hell; and if their conscience sometime terrifie them for their wickednesse here, let them assiure themselves that this is to them but the flashings, and beginnings of hell fire. Thirdly, if they will not beleue the Scriptures and word of God, yet in that they beleue, and are conuinced by many meanes, that there are diuels, let them beware that they bee not lead blindfolded by Sathan into hell, and there feele the eternall torment of that which here they neither feele, nor acknowledge, and bee most deseruedly depriued of that glory and ioy, whereof they neuer in this life would take notice.

Now touching the paines, and punishments, tortures, and torments of the damned, wee are to consider, and handle them first generally, and then more specially, and severally.

First

or the heauenly Bride.

First in generall they are vnspeakable and intollerable ; secondly, endlesse, and eternall.

That they are intollerable and vn-sufferable, these Scriptures following doe abundantly testifie and affirme ; The great day of his wrath is come, and who can withstand it, *Apoc. 6. 17.* there is said to be wailing and gnash-ing of teeth, *Matb. 22.* there torment is shadowed forth vnder the borrow-ed and metaphoricall termes (of such things as be most subiect to our sence, and fearefull in our apprehension) of fire, brimstone, the worne of con-science that never dieth, vtter daiknesse; And if the enimies of the truth in this life vpon the sence, and apprehension of the heauy waight of Gods iudgement against them, shall seeke death, and shall not finde it, and shall desire to dye, and death shall flee from them ; how much more shall this come to passe, when the full vyoles of Gods wrath shall bee fi-nally powred out vppon them, and when they shall drinke the pure wine

Apoc. 6. 9.

of

The Lambes Spouse.

of his wrath *Apoc. 9.6. Apoc. 14.10.
Rom. 2.4. Psal. 74.10. Luke. 16.24.25.*

Touching the eternitie , and euer-lastingnesse of their paynes , and tortures both in soule , and bodie , both playne places of Scripture , and sound arguments thence collected aboundingantly euince and testifie.

First the paynes and punnishments are called euerlasting fire, *Mathew 25.41. the worme that never dieth.* *Isa. 66.24. the smoake of their torments doth ascend euermore,* they haue no rest day , nor night. *Apoc. 14. 11.* and they shalbe punnished with euerlasting perdition from the presence of the Lord , and from the glorie of his power, as *2. Thessal. 1.9.* so that when as many Millions of yeares bee expired, as there bee mothes in the sunne, droppes of water in the Ocean sea, sands vpon the sea shoare, creatures vpon the earth: and when so many yeares shall be accomplished, as all *Arithmetitians* can number all their life long ; yet their torments shall have

or the heavenly Bride.

no end, nor easē, but begin againe a
fresh. Now the reasons why their tor-
mēts shal be eternal are these: First the
joyes of heauen are eternall, *Math. 25.*
46. and therefore the paines of the
damned are eternall also, for *contrari-
orum contraria sunt consequentia* : Se-
condly G O D w hom the reprobates
haue offended, and contemned is an
everlasting maiestie, and the chiefe and
eternall good, and therefore the punish-
ment of the sinne committed against
him is eternall, for sinne committed
against the infinite maiestie, is infinite.
Thirdly, if the reprobates liued here
for euer, they would sinne for euer, and
being in hell they cannot praise God.
Psal. 50. 9. but hate, repine, and mur-
mur against him. But God is merciful,
and therefore hee will at length end
their torments, or at least ease them.
First they despised Gods mercy in this
life when it was offered them, and
therby haue made thēselues altogether
vnworthy of it. Secondly they shalbe
punished more gently then they haue
deserued

Object.

Ans.

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desirued. *Mathew. 11. 22.* for GOD could much more haue aggrauated, and encreased the quantity of their torments.

And thus much in generall of the paines of the damned.

Now let vs come to some particullers. First in their faces, and countenances there shalbe shame, and confusion for euermore. *Dan. 1. 8. 9. 7,* and for this cause the reprobates are called *the vessels of dishonour.* *2. Tim. 1. 20,* *Rom. 9. 21,* for then all their secrete sinnes shalbe layd open, and discouered. *1. Cor. 4. 5,* and their conscience bringing them alwayes fresh into their remembrance shall alwaies vexe, and torment them. *Isa. 66. 24.* *Mark 9. 44,* and wee gather this punishment by the contrary estate of the Godly at Christ his coming. *1. Job. 2. 28,* for they shalbe bold, and not ashamed.

Now if many men in this life for auoyding and preuenting of open shame,

shame, and punishment, doe not onely
hide, but also make away themselves,
in what horrour, & vexation thinke we
they shalbe in, when they shall suffer
full and euerlasting shame, and punish-
ment? Secondly, they vpon the perfect
sense of their infinite sinnes, and vpon
the full apprehension of Gods infinite
indignation, shall *everlastingly dispaire*,
and shall alwaies desire to dye, and shall
not dye, Apoc. 9.6.

Thirdly, in their minds and wils be-
ing vspeakeably infected, and posse-
sed with chuite, and malice, they on the
one part seeing themselues deprived
of so infinite glory, and plunged into
so endlesse miseries, by reason of their
sinnes and offences, and on the other
side, either by present sight and view,
as some diuines collect out of *Luk. 13.*
28. Luke 16.22. Apoc. 14.10. or else
(which is an undoubtedt truth) by kee-
ping in fresh and perpetuall memory,
the absolute and glorious estate, & glo-
rification of the godly at the last day,
obfciuing and perverting the godly

L whom

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whom they in their life time so scor-
ned , abused, wronged , persecuted to
be so vnconceauely blessed, shall be
tormented and vexed with an vncre-
dible enuie, *Isa.66.23.24. Psal.85.10.*
11.Luk.16.23. We haue some instance
hereof in proud *Hamon* that cursed
Agagite that could in no wise endure
the exaltation of *Mordochetus* , but it
was a sword to his heart, and a vexati-
on to his conscience. And if the enui-
ous in this life repine, yea, and pine a-
way at the felicitie and fauoris of o-
thers, how much more will they then
enuy, when they themselues shalbe in-
comparably more miserable , and the
godly vnspeakably more blessed.

Fourthly, the reprobate shalbe as wel
tormented in their bodies, which haue
bin the vessells & instruments of sinne,
and iniquity , as in their soules , for as
their bodies shalbe darke , inglorious,
and deformed, contrary vnto the glory
of the elect : so shall they be tormen-
ted not with any materiall fire, for the
the worme of conscience, the carcases
of

of the slaine, and the metaphoricall speeches, especially in the *Apoc. 22.23* that describe and delineate vnto vs the ioy and glory of heauen should be literally vnderstood, which is very absurd to thinke, but with that which is equiualent, yea farre more extreame, namely the full, and finall wrath of God ceasing and inuading the soule and body, as appeareth, *Apoc. 14.10.* *They shall drinke of the wine of the wrath of God, yea of the pure wine that is poured into the cup of his wrath, and shalbe tormented in fire & brimston before the holy Angels, and before the Lambe for euermore,* they shall drinke vp the dregs of Gods wrath, which is their portion to drinke, *Psa'. 74.10. & Psal. 11.6.* Lastly because they must in soule & body suffer the vnsupportable indignation of the Lord, are called, and so indeed are, *vessels of wrath prepared to destruction.* *Rom. 9.23* Now if the anger of a Lion, of a Beare robbed of her whelps, much more of a mighty Monarch be so pernicious and dāgerous, how much more incóparable

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then is the wrath and indignation of
the Almighty and the most just Lord,
who is to his enemies *a consuming fire*,
Hebr. 12. 29. and whose wrath burneth
unto the bottome of hell. *Deut. 32. 22.*
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AN
APPENDIX
or necessary addition,
touching the doctrine, na-
ture and yse of the Sa-
craments, propounded in
plaine and profitable Questions,
and Answeres, very requisite
and comfortable for eue-
ry Christian to
know.

TO
THE VVOR
shipfull, Learned and
Religious Gentleman,
master Thomas Gibbs
of Watergauill Esquier: Thomas
Draxe wisheth encrease of grace
and of all prosperity, and for a mo-
nument of his loue and dutifull
affection, consecrateth this
small adioynder fol-
lowing.

*The Doctrine, maner and use of
the Sacraments.*

Qu. *What signifieth this word Sa-
ments?*

An. A souldiers oath made to his Captaine whereby he is sworne to be true to, and consecrated to the seruice of the generall, and from that original signification it is drawne by the common consent of the Church, to signifie the Holy Seales of Gods mercie. For as the souldier by his oth administered and taken, bindeth himselfe to the seruice of his generall; so wee by the vse of the Sacraments binde our selues to God and to his worship.

Qu. *What is a Sacrament?*

An. An outward signe or seale ordyned of God, to confirme our fayth in the certaintie of our redemption, and to signifie and seale vnto vs the graces and benefits that flowe thence. Gen. 17.12. Rom. 4.

Qu. *What are the endes of Sacra-
ments in generall?*

An.

The Doctrine, and vse

An. First and principally to confirme our faith in the promises of grace, and to be seales and pledges thereof vnto vs. *1 Cor. 10.16. Rom. 6.3. Gal. 3.2. 6.*

Secondly to distinguish vs from all Infidells and Atheists whatsoeuer.

Thirdly to preserue the remembrance and memory of Christ his benefits. *Exod. 12.14. Luk. 22. ver. 19.*

Lastly to bind & vnyte vs more firmly to God, and his seruice, and to one another.

Qu. *Are the Sacraments necessary to salvation?*

Ans. Yes, for first God in his wisedome and mercy hath instituted them to that end, and hath also commaunded them to be vsed. Secondly by the refusall and contempt of them, we declare our selues to bee none of Christs disciples, of whome these Sacraments are badges. Thirdly (during this mortality) we are weake in faith & ful of infirmities & therfore haue need of the.

Q.1. *But are the Sacraments so simp-
ly and absolutely needfull to salvation
that*

of the Sacraments.

*that hee that wanteth them cannot bee
saued?*

An. No , for first , not the want but
the contempt of them damneth . Se-
condly the *Israelits* in the Wilderness
wanted them 40.yeares , but were not
therfore condemned , & the theife vp-
on the Crosse was saued , albeit neuer
baptized *Luke.23.* Lastly damnation
is denounced to the vnbeleeuer and
impenitent person ; and not to haue
that (without his owne defaute) is de-
priued of the Sacraments .

Qu. Then grace and remission of sinnes
is not inherent , in , annexed and tied so to
the Sacraments , that whosoever useth
them should by his very act of receiuing ,
be partaker of it ?

An. No , for first , it is the proper worke
of God to confer grace , albeit (ordina-
rily) by the means . Secondly the Sacra-
ments are signes & seales of grace , but
not causes therof . Thirdly their nature
and substance is not changed ; therfore
they cannot of themselues conferre
grace .

Lastly ,

Lastly, Achisopbell, Simon Magus, Judas, were Partakers of the Sacra-
ments, yet because they wanted faith,
they receuued no good by them, for
here, in regard of vs faith is all in all
Heb.4.ver.2.

Qu. If there be no grace contained and
inherent in the Saeraments, why are the
signes and the things signified called so
often in Scripture by one and the same
name? Exo.12.11. 1.Cor.5.7.Math.26.
28.1.Cor.11.24.

Ans. They are often times thus na-
med, onely to shew the straite vnuion
and neare coniunction, that is be-
twixt the signes and the things signi-
fied in the beleevers, for at what time
they in faith receiuue the signes, God by
his spirit conferreth the things signi-
fied.

Qu. What difference is there betwixt
the word Preached and the Sacra-ments?

Ans. First the word preached is only
audible and propounded to the eares,
but the sacraments are sensible, and
offered & subiect to the sense of see-
ing

of the Sacraments.

ing, fasting, handling.

Secondly, grace is offered in the word more generally, but in the Sacrament more particularly.

Thirdly the word is preached both to beleeuers and vnbeleeuers, but the sacraments, (especially that of the Lords supper) are communicated to those that beleeue, or (at least) thus probably judged.

Forthly, the word is of force towards faith and salvation without, or before that the Sacraments bee received; as may appeare in *Abraham*, Gen. The *Enoch* Act.8. *Corn.* Act.10.vc.2.3. and 44.45. but the sacrament without the word is of no validity, I meane the words of Institution.

Q. How are Sacraments denided?

A. Into Sacraments of the old Testament & Sacraments of the New.

Q. What is a Sacrement of the old Testament?

A. That which was instituted & ordained of God for the faithfull before Christis incarnation.

Q.

The Doctrine, and vse

Qu. Of How many sortes was it?

Ans. Of two sortes, ordinary and extraordinary.

Q. what were iheir ordinary Sacramēts.

An. Circumcision and the passouer.

Qu. What is Circumcision?

An. An ordinary Sacrament of the old Testament whereby by reason of the cutting off & circumcizing of the foreskin the premise of grace, that is, of redemption & sanctification in the Messias to come was signified and sealed. Gen.7.ver.11. &c 12.Rom.4.11.

Qu. What is the Passouer?

An. An ordinary Sacrament of the old Testament, whereby, by the eating of a Lambe, the beleeuers were put in mind of their deliuernace out of Egypt and especially were confirmed concerning their redemption from the power of Satan sinne and death, to be performed by Christ that was then to come.

Qu. What were the extraordinary Sacraments of the old Testament.

An. Those that were not so solemnly repeated, of this sort was the arke, where

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wherein Noe and his family were preserved in the time of the deluge ; and hereby was signified & sealed our preservation from eternall damnation, by Christ, 1. Pe. 3. 3. & 20. Such like Sacraments were the baptisme of the cloud & of the sea 1. Cor. 10. 1. 2. likewise the eating of Manna & the drinking of the water flowing out of the rocke, ibid vers. 3. and 4.

Q. what are the Sacraments of the new Testament?

A. Those which Christ the mediator of mankind being now exhibited did institute & ordaine for his that beeued

Q. what & how many are these sacraments?

Ans. Onely two, Baptisme and the Lords supper.

Q. What difference is there betweene the Sacraments of the old Testament and of the new that succeede them.

Ans. They are both the same altogether in substance, or in respect of the thing signified; for as the substance of the word was the same in the time of the old Testament and of

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of the New, so also the substance of the Sacraments, & this is made plaine by diuers places of Scripture. *Hebr. 13.*

8. Collo. 2. ver. 11. 1. Cor. 5. 11.

Qu. How then do they differ?

Ans. Only in certaine circumstances and accidents, as for example. First they differ in the exteinall signe or element. Secondly in number, for they were more in number, but these few. Thirdly in manner of signification, for they signified Christ to come, and therefore were more darke, but these Christ presented and exhibited, and therefore more plaine and easie. Lastly they differ in time and person, for the Sacra- ments of the old Testament were proper to thc *Iewes*, and lasted onely vnto the comming of the *Messias*, but the Sacra- ments of the new Testament are common both to *Iewes, Gentiles* & doe continue vnto the worlds end.

Qu. How many things are we to consider in a Sacrament?

Ans. Three, first the outward signe or matter. Secondly the thing signified.

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signified. Thirdly the forme, order and analogy between the signe & the thing signified. *Qu. What is the signe?*

An. The outward or sensible matter which is the substance, & the external actions cōversant about the sacramēt, which is the accidentall circumstance.

Q. What are the things signified by the?

Ans. Christ with all his mercies and saving graces.

Q. What is the forme of a sacrament?

An. The relation, order or proportion that is betwixt the signe and the thing signified? *Q. What is Baptisme?*

A. The sacrament of our new Birth, or of our first admittance, or entrance into the Church, or Christianity. *Rom. 4.11. Math. 28.19.*

Qn. To whom doth Baptisme belong?

A. To al beleeuers, &c to their childeſ.

Qu. Are infants then to be Baptised, especially seeing that the scripture makeith no expresse mention thereof?

A. Yes vndoubtedly, for first there is such an affinity betweene Circumcisio[n] & Baptisme that succeedeth it; that

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by what reason the children of the lewes were circumcized , by the same may the children of Christians be baptized . Secondly the commission that Christ graue to his Apostles, commanding them to baptisze all nations, was general and made no exception of Infants . Thirdly the Apostles baptized whole families. *Ac. 16, 15. 1 Cor. 1. 16, 1* & therfore in al likelihood Infants that are a part of the. Lastly the grace, promise, & the thing signified belong to Infants, therfore the outward signe also.

Q. How often is a man to be Baptized?

An. Only once. For as it is sufficient to be once ingrafted into the Church & once borne , so it sufficeth to bee but once baptized. Secondly there is but one baptisme. *Ephe 4.* Lastly circumfition was but once administred & therefore baptisme in like manner.

Qu. What is the outward signe or element in Baptisme?

Answe. Water onely, and no signes or matter els.

Que. What is the thing signified by Baptisme?

Answe.

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Ans^w. First the purging and washing away of our sinnes by the spinkling of the bloud of Christ. Secondly our regeneration or sanctification to eternall life. *Titus 3,5. Rom. 3 verse 25.*

Q. *VVhat is the forme of Baptisme?*

An. The diuing, dipping or baptizing of the Infanc & with water by the Minister into the name of the Father, the Sonne & the Holy Ghost. *Mat. 28,29.*

Q. *VVhat gather yo u hence?*

Ans^w. A double & solemne couenant, First in regard of God the Father to receive the party baptized into his fauor, of God the Sonne to redeeme him, & of God the holy Ghost to regenerate him. Secondly of the party baptized who here soiemnely promiseth to acknowledge, inuocate & worship God alone , and withall to renounce the world, the flesh and the diuell.

Q. *What use are we to make of baptism?*

An. First when we are tepted to commit any sin, we must for the preueting of it , call to our remembrance, our solemne vow made in baptism. Secodly

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we must dayly labour to feele and discerne in our selues the proper effect & frute of Baptisme , namely the power of Christ's death mortifying sinne, and the power of his resurrection quickning and renewing vs.

And thus much of sacraments in generall, and of Baptisme, in particular.

Qu. VVhat is the Lords supper?

An. A sacrament of our spirituall norrishment growth and preseruation in Christianity.

Qu. Who instituted it?

Ans. The Lord Iesus.

Qu. When?

Ans. At supper time.

Qu. Why at that time?

An. Because at that euening began the day of the passouer, and Christ being forthwith to be apprehēded, could not defer it to the next morning.

Qu. Why did the Church change the time of the administration of it?

Ans. The time is but an externall accident,

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accident, which is in the Churches liberty to receive or alter. Secondly the reason why they changed it vnto the morning was the preuention of drunkenesse, gluttony or the like abusess that in processe of time crept in.

Qu. What are the outward signes or elements in the sacrament?

Ansf. Bread and Wine.

Qu. Why are there two signes in the Lords supper?

Answ. For two endes. First more liuely and fully to set forth Christ his passion. Secondly to signifie and scale vnto vs, our full and perfect norrishment and saluation in Christ.

Qu. What doth the breaking of the bread signifie?

An. The body of Christ bruized and crucified for vs.

Qu. What doth the pouring out of the wine signifie?

An. The bloud of Christ shed for the remission of our finnes.

Qu. Then we neede no Popishe images pictures, crucifixes and to represent unto

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unto vs Christ's passion?

An. No, For the death and passion of Christ's holy Scriptures, and also in this Sacrament (especially) is described, set forth and depainted liuely before our eyes. And as for the Papists . lying vanities, they are flat idolatrous and we abhor and detest them.

Qu. What is the thing signified by this Sacrament?

An. Christ Iesus and all his merits and blessings.

Q. what is the forme of this Sacrament?

An. The order & relation betweene bread & the wine & the thing signified , in the administration and vse of this sacrament?

Qu. Explaine and shew unto me the order, analogie and proportion betweene the signes and the thing signified?

An. Thus it appeareth, as the bread and wine haue force and efficacy to nourish and strenthen the body : so the body & blood of Christ, together with althe benifits that flow frō his death & passion, doe inwardly nourish & strengthen

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then a beleeuuer vnto eternall life.

Qu. Are the Bread and Wine in the
use of the Sacrament things really exis-
ting, or but only outward shewes & appa-
reys (as the Church of Rome imagineth?)

An. They doe really exist and re-
taine their former substance & nature:
for first (according to the infallible rule
in Philosophy) no accidents can subsist
without their subjects to whome they
are tyed.

Secondly the Apostle Paul in the
whole discourse of the Sacrament,
mentioneth the expresse words of
bread and wine. 1. Cor. 1. 26. 27. 28.

Qu. How then and wherein differeth
the bread and wine in the sacrament from
common bread and wine?

An. Not in nature & substance, but on-
ly in end vse & significatiō. For in com-
mon vse they serue only to the nourish-
ment of the body, but in the sacra-
mental vse to the norishing of the soule, se-
condly before they were without sig-
nification & relation, but in the Sacra-
ment they signify Christs body and
blood.

Q. Then the elementis of bread & wine
are not transubstantiated or turned into
the very body and bloud of Christ?

A. No, for first it is a spiritual foode
& therfore spiritually to be eaten and
receiued by faith. Secondly the holding
of this absurd opinion ouerthroweth
the articles of Christs Incarnation
& ascension, for if he was borne of the
Virgin Mary, then not made of bread,
& if he be ascended into Heauen and
there contained vnto the ende of the
world, then he is not corporally present
& much lesse made of bread. Thirdly it
destroyeth the very nature and forme
of a Sacrament, which consisteth in the
relation & respect that is betwixt the
signe and the thing signified. Fourthly
the bread in time will mould, and the
wine turne into vinegar, ergo there is
no such conuerstion. Lastly (to omit ma-
ny other arguments) if there were any
such transubstantiation, the very re-
probates as *Judas* should truly feede
on the body & bloud of Christ and so
should bee sau'd but this is flat against
scripture.

Qu.

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Qu. If there be no such reall conuersion
of the bread & wine into Christ his body
& bloud, why then are the unworthy recei-
uers guilty of the body & bloud of Christ?

Ans. First, because they wanting faith,
which is the eie, mouth, and stomach of
the soule; discerne not this mysticall
bread and wine from common bread
and wine, but come vnto it as vnto a
prophane banquet. Secondly, because
they by their infidelity and wicked
hearts abuse and prophane these holy
seales and pictures; and therefore are
guilty of high treason before God, even
as he that rendeth, abuseth and tram-
ples vpon the kings image or broad
seale, is guilty of treason before men.

Qu. How then is the bread and wine
to be received?

Ans. Reuerently and by faith.

Qu. How by faith?

Ans. By believning that, as verily as I
receive the bread and wine, so spiritu-
ally I receive and feed vpon Christ his
body and bloud For faith maketh that
present to the soule, that is in place far
distant.

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distant. And as the eye of a man doth by his sight touch the staires though many thousands of miles distant: so doth faith mount vp into Heauen & so apprehend and feede on Christ: Act. 7, verse 55. Q. *What is fayth?*

Answ. A perswasion of Gods fauour and mercy in Christ.

Que. *Who are worthy Communicants or receivers?*

An. They only that firmly beleue in Christ, hunger and thirst after him, truly repent them of their sinnes, and are thankfull for the great worke of their redemption.

Qu. *But the fairest themselves, (as we haue the Apostles themselves for instances) labour of many doubts, wants, infirmities, relesses, ergo no man is worthy to communicate?*

Ansf. First the Lords supper is a medicine to the weake & fainting soule, & therfore wee are as well to purifie our hearts in it, as to bring pure hearts to it. Secondly al (notwithstanding al their other ignorances and infirmities) in whom

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whom sinne reigneth not , and that come to the Lords Supper without guile and hypocrisie , are worthy in Gods acceptation .

Q. *VVho then are unworthy receivers?*

Ans. All that are grossly ignorant , all Infidels , Atheists , Hypocrites , Hereticks , Schismatiques , and (in a word) all impenitent and profane persons .

Q. *VVhat danger do these incurre?*

Ans. If they repent not , besides temporall plagues , they incurre eternall condemnation .

Q. *May not an elect and a true belieuer , sometime receive unworthy ?*

Ans. Yes . **Q.** *How then doth he escape eternall condemnation ?*

A: *f*irst , his person is accepted with God , & therefore being once in Christ he can never perish . *Rom. 8.1. Job. 10.27.* Secodly he is temporally chastised for his vnworthye receiuing , as the *Corinthians* were , but all his sinnes are pardoned & the gilt of them taken away .

Q. *May not a true Christian with a safe conscience communicate there where*

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*is knowne to bee present some open and
vile offenders.*

Ans. Yes, if he do not consent vnto their sinne or approoue of it, for it is not his fault, and another mans badnes must not make him to refuse the *Manna* of his soule.

Secondly, the Prophets themselves and others, obserued the sacrifices and feasts with those that were most wicked; yea Christ himselfe kept the Pasouer amongst the wicked Jewes.

Qu. *What benefit and comfort hath a right receiver by the Lords Supper?*

Ans. First, a confirmation of faith in the promise of grace, and in his communion with Christ. Secondly a reuewing of the death and passion of Christ and the benefits that proceed thence, in his memory. Thirdly, a more firme and neere vniion with the members of Christ. Lastly, a most certaine hope of the life to come. *1 Cor. 11.26.*

Qu. *What must a man do that he may be a worthy receiver?*

Ans. He is to performe three severall duties.

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duties. First before he communice: secondly in the time of communicating; and thirdly after that hee hath communicated.

Qu. *VVhat must a man doe before he communicate?*

Ans. Hee must trie and examine himselfe.

Qu. *Is it not sufficient that his pastor or minister examine him and approue of him?*

Ans. No for albeit it be a good and necessary duty, yet it sufficeth not, for first hee may deceiue the Minister, but he is better knowne to himselfe.

Secondly hee must liue by his owne faith, and answer for his owne sinnes, wherefore it concerneth him neerely to looke to himselfe.

Qu. *VVherein must a man examine himselfe?*

Ans. In foure things. First whether hee know God, know the fall of man, and the maner of his restitucion by Christ. Secondly in his faith, namely whether hee desire, apprehend and receiue

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receive Christ, as he is described in the scriptures, and exhibited in the Sacra-
ments.

Thirdly in repentance, *viz.*, whether he repented of all his knowne sinnes, and have a care and resolution to do those things that please God, *Math. 3.17.*

Lastly in charity, whether hee loue good men, and wish well even to his enimies ; and seeke daily to reconcile him selfe vnto his neighbour, whom he hath wronged or offended. *Mat. 5.25.*

*Q. What is the duty of a worthy re-
ceiuer in the very act and time of the re-
ceiving of the Sacrament ?*

Ans. He must reverently behauue himselfe, ponder the great mercies of God vouchsafed him, & by the eyes of faith so behold and contemplate all the storie of Christ his passion, as if with his eyes he saw him hanging on the crosse and crucified, and his bloud dropping out of his vaines.

Q. How oft must a man receive the Sacrament ?

Ans. Very often, for so the Apostle willetteth

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willetteth, *1. Corinth. 11.* so the primitiue Church practised , and euer neede the often vse of it.

*Q. UWhat duty must a man performe
after the receiving of the Sacrament?*

Ans. Hee must praise the Lord, and giue him thankes for the wonderfull worke of his redempcion , and for all the meanes therevnto belonging.

Secondly, hee must bee occasioned hence , more constandye to professe Christ , and more entirely to loue his children and seruants.

FINIS.

Deo Tri-uno laus & gloria.

*Si Christum beneficis satis est
si cetera nescis.*